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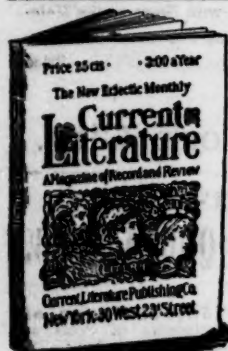
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The Reviews.

POLITICAL.

HAYTI AND THE UNITED STATES.—II.*

INSIDE HISTORY OF THE NEGOTIATIONS FOR THE MÔLE ST. NICOLAS.

THE HON. FREDERICK DOUGLASS, LATE MINISTER TO HAYTI.

North American Review, New York, October.

At a meeting subsequent to that heretofore described, the application for a United States naval station at the Môle was presented to the Haytian Minister of Foreign Affairs in writing as he had requested. This remarkable paper was prepared on board Admiral Gherardi's flagship, and bore his signature alone. I was not asked to sign it, although it met my entire approval. Had the Môle been acquired on this paper the credit would have belonged exclusively to the Admiral.

At this point, the Haytian Minister, who is skilled in the

* See LITERARY DIGEST, Vol. III., No. 20, p. 533, for Part I.

technicalities of diplomacy, asked to see Admiral Gherardi's commission and to read his letter of instructions. After reading, Mr. Firmin pronounced these insufficient, claiming that the United States would not be bound by any convention which Hayti might make with the Admiral. This position was earnestly and stoutly opposed by the Admiral, who insisted that his instructions were amply sufficient, and intimated that Mr. Firmin had raised the objection to cause delay. The Haytian Minister insisted that his ground was well and honestly taken, and the negotiations were thus brought to a sudden halt.

A telegram was sent to Washington for the required letter of credence, and, two days after, the Admiral received answer that such letter would be immediately sent by Clyde steamer to Gonaïves, and thither the Admiral went to receive it. But, from some unknown cause, it did not come as expected, and two months intervened before the required credentials arrived. This unexpected delay proved very mischievous, since it gave rise in Hayti to much speculation and many disquieting rumors prejudicial to our project. It was said that Admiral Gherardi had gone to take possession of the Môle without further parley; that the American flag was already floating over our new naval station; that the United States wanted the Môle as an entering wedge to possession of the whole island, with much else of like inflammatory nature. This stirred up suspicion and angry feelings toward the United States, and greatly increased the difficulties in the way of the concession.

After this long waiting I was again summoned on board the *Philadelphia*, and shown a paper signed by the Secretary of State and the President, authorizing me as Minister Resident to Hayti, and Rear-Admiral Gherardi as Special Commissioner, to negotiate for a lease of the Môle St. Nicolas as a United States naval station.

I took the position that we should ignore the past altogether, and proceed according to the instructions of the new letter, unencumbered by any terms or limitations of the old, feeling that there were conditions in the old letter which the representatives of Hayti would strongly object to. But in this the Admiral did not agree with me, and it was decided to proceed under both letters. The result is known. Hayti refused to grant the lease, alleging it impossible to do so under the hard terms of the first letter, one condition of which reads:

That so long as the United States may be the lessee of the Môle St. Nicolas, the Government of Hayti will not lease or otherwise dispose of any port or harbor or other territory in its domain, or grant any special privileges or rights of use therein, to any other Power, State, or Government.

The Government of Hayti was timid, and had not the courage to defy the easily excited prejudices of the Haytian people, who strenuously oppose the alienation of a single rood of their territory to a foreign Power. Again, the New York press more than hinted that, in possession of the Môle, the United States would control the destiny of Hayti. Neither was it wise to confront Hayti, at such a moment, with a squadron of large ships of war, with a hundred cannon and two thousand men. We appeared with the pen in one hand and the sword in the other.

Another cause of complaint against me is the failure of what is known as the Clyde contract. Soon after reaching Hayti I was put in communication with an individual calling himself the agent of William P. Clyde & Co., of New York, who was endeavoring to obtain a subsidy of half a million dollars from the Haytian Government for a line of steamers between New York and Hayti. From the first, this agent assumed toward me a dictatorial attitude. Between him and the United States Government I found myself somewhat in the position of a servant between two masters, and I chose to serve the United

States. This man proposed that I should, as Minister Resident and Consul-General of the United States, assure Mr. Firmin that if the Clyde concession were granted, I would withhold and refrain from pressing the claims of other citizens of the United States. This I refused to do, and he reported me to his master and others as an unworthy ally; and I soon found myself characterized in American journals as more a Haytian than an American.

While I was in favor of the subsidy asked for, and thought it would be a good thing for Hayti to have the proposed line of steamers, I had nothing but disgust for the method by which the scheme was pressed upon Hayti.

While, as already stated, it does not appear certain that Hayti would have leased us the Môle on any terms whatever, I must say it was especially unfortunate that the Clyde concession was applied for in advance of the application for a lease of the Môle. The Haytians are quick to detect a fault and to distinguish a trick from an honest proceeding. All must see that the preference given to the presentation of the Clyde claim placed us at a disadvantage before Hayti and before the world.

THE TWENTY-ONE YEARS OF THE FRENCH REPUBLIC.

PAUL LAFITTE.

Revue Bleue, Paris, September 26.

THE Republic is celebrating the attainment of its majority. The phrase is a happy one. It was used by President Carnot, in a recent speech. For the first time since the French Revolution, we have a Government which has lived twenty-one years. The fact is worth dwelling on.

The twenty-first year of the Republic has not been celebrated by shouts, by songs: the whole country, calm, self-collected, has eyes for but a single spectacle—one hundred thousand men manœuvring on the plains of Eastern France. On this occasion three personages, who, under different titles, represent France, have spoken: the President of the Republic; the Minister of War, M. de Freycinet, at an assembly of general officers and foreign military *attachés*; and General Saussier, the officer directing the manœuvres. Read the three speeches and you will find, from the first line to the last, the same idea: France has regained her rank in the world; she has now security; she wants work and peace. The Minister of War has enunciated a formula, which has a mathematical precision: "No one to-day," he said, "doubts that we are strong; we will prove that we are wise."

Yes, France has regained her rank in the world.

The work of restoration has been a long one. It has lasted twenty years. While ambitious and turbulent spirits have been keeping things in turmoil, the farmer has been cultivating the soil, the merchant has been seeking new openings for trade, the artist has been working in his studio and the *savant* in his laboratory, the youth have been crowding each other in the Universities, the barrack has gathered to it all social classes. Thus a new France has been formed, without being perceived by those who imagine that it is France which makes such a row about the production of Wagner's opera or which talks politics in drawing-rooms. To enable us to put a finger on the result of twenty years of effort, a single incident sufficed: a fleet sailed to the North, an army manœuvred in Eastern France; and behold it has become apparent to all, by unimpeachable testimony, that we are no longer those who were vanquished in 1870. The country is itself again, it feels that it is master of its destiny, it has faith in its army. Yet with this people, which has so often been accused of being light-headed and disposed to fight, now that it is aware of its strength, the first word to issue from the mouth of its representatives is a moderate and calm word.

Danton said, when France was invaded: "Audacity, and again audacity, always audacity!" We will say, in the France

which has been restored by work and discipline: "Moderation and again moderation, always moderation!" It is certain that the old world will not be able to submit indefinitely to the existing military *régime*. The nations of Europe will, one day or other, get tired of keeping three millions of men under arms. Then, a choice will have to be made between a continental war, in which an entire generation will be lost for civilizing work, or a sovereign Congress, which, fixing the number of the standing army each State will be allowed to keep, rectifying frontiers, creating neutral States, will assure peace for a long space of time. At that day, whether reason or violence bring it, whether Janus shut or open the doors of his temple, we shall be the stronger in proportion as we have been wise.

Moderation is imposed on us at home as well as abroad. Want of restraint, even passion, may be excused in childhood; it is unbecoming in one who has reached the age of reason. Since the Republic, to use the expression of its President, has attained its majority, it should act like one that has reached that age, not only by applauding the national army, but by observing in everything rule and measure.

For some time past there has been opportunity to note significant symptoms of pacification in France. Men who up to the present time kept apart from the Republic, have given in their adhesion to it. The Parliamentary opposition shows a tendency to take on a constitutional character. Last month, a great number of Councils-General sent addresses to the Chief of the State. In the different towns where the President has lately stopped, the clergy have used language which deserves to be praised without reserve. It seems to me that in all this there is ground for rejoicing by Republicans of every shade. Yet every day we see persons who, having for the Republic an indescribably jealous passion, fret about these expressions of sympathy. It appears as though the Republic is their special property, and they fear to share it with others. It is like a citadel of which they would keep the key. They fear, if the door be opened, the enemy will enter. "These people," say they, "wish to enter the Republic, but it is to make themselves masters of it." Well, doubtless, among the leaders you will find some whose conversion may appear suspicious; but what matters it? Behind them is a crowd of honest fellows, who understand nothing about malice in politics; if these enter the Republic, it will be loyally and without thought of return.

It is by moderation that the Republic has assured Europe and gained precious friendships; it is by moderation also that it can internally dissipate lingering prejudices, cause faults committed to be forgotten, efface all trace of divisions which have lasted too long. Henceforth every word or act of a nature to revive nearly extinguished passions, to make the hesitating or the timid draw back, would be worse than a political fault; it would be a crime against the country. At this time it behooves us to do for republican France what Henri Quatre, three hundred years ago, did for monarchical France: reunite all good citizens in a thought of concord and pacification.

Under certain circumstances, it has been justifiable to say that the Republic was the government of a party: to-day the Republic is of age and mistress of herself; now it must be the government of all who live in or obey France.

THE ITALIAN MINISTRY.

Westminster Review, London, September.

ONLY a resident of Italy and an assiduous frequenter of Italian society is prepared to understand the Italian political temperament, and to comprehend the full bearing of the fall of Signor Crispi, and the admission to power of his adversaries, who are composed of the most opposed elements, culled indifferently from the Extreme Right and the Extreme Left. The matter is of greater import to Italy's present and future than has yet been realized outside of the peninsula. The ministerial crisis means not a mere change of rulers in domestic

policy, but a reversal of methods, aims, and objects, and a return to saner, wiser counsels, a resumption of the traditions and maxims of Cavour.

Crispi came to power as one who was useful, perhaps necessary for the moment; and the unusual spectacle was observed of an entire Parliament voting for several months, docilely and without enthusiasm, all the measures prepared by the Prime Minister. He committed errors of every kind and species; and, as was inevitable, the psychological moment came when even abroad a hostile current was established against him, while at home a strong adverse movement was felt. At this time Crispi dissolved the Chamber with a view of fabricating a Parliament in accordance with his own ideas. From that day the fall of Crispi and his system was assured. The formula upon which his fall was brought about was this:

"The dictatorship has no longer any reason to exist."

The Extreme Right and the Extreme Left had been the artificers of the fall, but the latter knew that it was not mature for government. The duty therefore fell to the ancient Right, rejuvenated after fifteen years of meditation and retirement, to assume the reins of government, giving to its ally of a moment the smallest part of power, and this solely as a pledge of its pacific intentions towards France, and of tranquility in Africa. Since its fall from power in 1876, the ancient Right had lost all its most brilliant members; and there remained none for it to select as Premier save the nominal leader of the Liberal-Conservative party, the Marchese Antonio Starabba di Rudini, a rich gentleman of Palermo.

Di Rudini had long ago shown at Palermo, in troublous times, not only ability and character, but physical courage. He is not a facile orator. He prepares his discourses beforehand, and he lacks practice in responding easily to interruptions and repartees. His manner is charming, his language rather that of the drawing-room than of Parliament; his loyalty, his seriousness, his sincerity, his modesty, are well known and much appreciated. It is certain that since he has found the Triple Alliance he will maintain it; yet, if this should menace European peace, he will not hesitate for an instant, and will leave to others the post of President of the Council and Minister of Foreign Affairs. For those who class Ministers only according to their vehement manifestations, Di Rudini belongs to the category of the "Pale"; for those who desire a large dose of astuteness, he will certainly be classed among the "Simple." But, pale or simple, he is a man who is thoroughly convinced, and the historical moment requires for Italy such a man.

And the beneficial effects are already felt in Italy, to which France is less hostile, and to which England looks as an efficient coadjutor of general peace.

Baron Giovanni Nicotera, Minister of the Interior, has been in power before, and is well known. His principal scope has become that of harmonizing liberty and order, and it is very probable that in that he will succeed.

Signor Colombo is Minister of Finance. His previous studies have been so vast and solid that the finances in his hands can run no risk of being squandered.

Luigi Luzzatti, Minister of the Treasury, is, after all, the true financial administrator of the Cabinet. A famous social economist, Professor of the University of Padua, when barely thirty he had already held the office of under Secretary of State in the Ministry of Agriculture and Commerce in the Minghetti Cabinet. The popular banks in Lombardy and in Venetia are his work, and they earned for him the applause of the best financiers of the Continent, including among them Léon Say. His past financial studies are favorable, but what is less in his favor is the flexibility of his character and his superabundance of imagination.

Pasquale Villari, Minister of Public Instruction, is the noted author of two historical works which are appreciated as much in England as in Italy—the *Life of Niccolò Machiavelli* and the

Girolamo Savonarola. It is more than twenty years since that portfolio was held by a man so capable of fulfilling the difficult and important mission. A positivist historian, a sincere Liberal, a man of firm will and great perspicacity, he is distinctly the right man in the right place.

Conte Ferraris di Torino, Minister of Justice and Public Worship, is a lawyer who has been Minister once before. An old man, over eighty, he has neither the desire nor the energy to enter into futile struggles.

General Pelloux, Minister of War, is a student and able parliamentary orator. His views are strongly in favor of economy, but he will apply them moderately.

Vice-Admiral Simone Picoret di St. Bon, Minister of Marine, is a man of great merit. He, too, has proposed to make considerable economies, and would make yet greater, but for the moment this is impossible, on account of the naval programme adopted by previous votes of Parliament.

Ascanio Branca, Minister of Public Works, will find himself obliged to aid and support the struggling metallurgical industry, which is very costly to the State.

Bruno Chimirri, Minister of Agriculture, Industry, and Commerce, is a Calabrian, a lawyer, an able lecturer and eloquent speaker, moderate in all his ideas. He strongly desires that the State and Church should be reconciled.

The new Cabinet has come into power holding aloft the banner of economy, and has well initiated its work by a reduction of forty-five millions in the national expenses. It desires more friendly relations with France, and hoped it would find in return easy conditions in the Parisian financial market. It has succeeded in its first intention, but France cannot respond unless Italy first offers some guarantee to her neighbor regarding the Triple Alliance. The foreign policy of the Cabinet has shown itself in a renewal of its amity with the Triple Alliance, and has proved that the Di Rudini Government is solidly knit together.

INTERNATIONAL NERVOUSNESS.

TH. BARTH.

Die Nation, Berlin, September.

GREAT excitement over the expression "Parvenu," said to have been used at Erfurt!—The treatment of the Parisian Lohengrin scandal as a political event!—Universal excitement over the removal of the passport restrictions in Alsace Lorraine: one might almost say a Trilogy of international nervousness has been presented on the European stage during the last eight days.

The most remarkable point in this connection is that the expression "parvenu" should be enough to endanger the peace of Europe. The sting of the expression is ascribed to the fact that it was employed in an imperial toast, and against the Emperor of another country. But the Emperor Napoleon, the subject of the discourse at Erfurt, was long since removed from the French official list of personages entitled to be honored. His dynasty is overthrown, and the remnants of his family are living in exile. An investigation of French history will show that the epithet "parvenu" has been hurled at Napoleon by Frenchmen times without number, and Madame Rémusat, in her interesting memoirs, has justified its application so completely, that the world is quite in accord upon this point.

This makes it very difficult to understand why the French are so severely wounded by this expression. One could understand the Bonapartist press crying out, but—and therein lies the real humor—one of the most deeply wounded is the *Intransigent* of Henri Rochefort.

It appears to me that if any one should feel humiliated by the reference to the Corsican parvenu, it is the grandsons of those German princes who played so unworthy a role at Erfurt. Talleyrand, in his "Memoirs," gives the universal estimate of their demeanor on that occasion in the words: "I saw no

single hand shrink from stroking the lion's mane." The lion of Talleyrand's "Memoirs" and the Corsican parvenu are one and the same mighty personality who has the lives of millions on his conscience. With men who create such conditions, the question of more or less good manners is not usually thrown into the scales. It would, perhaps, be hard on a newly ennobled merchant to call him a parvenu, and perhaps lower him in the estimation of some lieutenant; but for a man who, in ten years, rose from a captain of artillery to be Emperor of the French and the most powerful ruler of the world, it doesn't hurt much to criticise the measure of grace with which he set his foot on the neck of the conquered. The word parvenu may or may not have been used in the Kaiser's toast, but why this outcry?

We are not the only ones to ask the question. Even in France, discretion is not so rare a virtue as some of our national Pharisees would have us believe. The more serious section of the Parisian press has demeaned itself in this, as in the Lohengrin scandal, with admirable discretion, but we listen intently for evidences of Parisian folly. The telegraph must operate all night that a full account of the heroic deeds of the stupid youngsters of Paris at the Lohengrin performance may be served up warm with our coffee in the morning. This nervous excitability about the doings in Paris is as much an evidence of nervous derangement as the Parisian scandals themselves afford.

With the press it is not simply nervousness. In every country the press dreads nothing so much as to be slow, and seizes every opportunity for sensation. And what could be more sensational than a European war? That is always interesting. With such a subject to conjure with, the poorest journalist can always rely on making an impression. For this there can be no remedy as long as there shall be bad journalists and excitable readers. Unfortunately, too, the more intelligent people resign themselves to be carried along with the current. "It is useless to attempt to stem it," they say; but the maintenance of peace is as much within the power of the governed as of their rulers. The German people do not appear to grasp this truth. That they want peace is beyond question, but by their exhibition of nervous irritability about trifles they are unconsciously doing their best to precipitate a war.

SOCIOLOGICAL.

THE CONTROVERSIES OF SOCIALISM IN ENGLAND.

G. RICCA SALERNO.

Nuova Antologia, Rome, September.

THE increasing diffusion of socialist doctrines in England is an incontestable fact and worthy of special consideration. To the more active propaganda of socialist ideas, to the larger and freer discussion of various social questions, corresponds the institution of numerous societies, which in different manners have the same scope. In the classic land of individual liberty, this awakening of socialism, in its most concrete and practical form, presents special characteristics and exercises a great attraction. I am not speaking now of speculations more or less felicitous and of ingenious theoretical arguments, but of particular proposals and elaborate schemes for a new and better regulation of society. The substance of the ideas is drawn principally from the writings of Marx, of Henry George, and of Schäffle, which are widely read and commented on among all classes in England; yet none the less these writings have a more precise meaning impressed on them by the eminently practical character of the English people. Through all these Anglicized socialist ideas runs always the same conception of a slow, gradual, opportune transformation of flourishing individual institutions into a "collectivism," variable according to the different cases and circumstances. An opportune "collectivism" is the common basis

and the distant goal of all the socialistic tendencies in England; and while it has deep roots in the powerful organizations of the laboring classes, it is variously intertwined with all the questions and reforms of social legislation, of political elections, of operatives' associations, and the like. Neither do the discussions remain isolated or without immediate effect in the field of doctrine and public opinion; but they arouse replies and interesting debates on the part of those who defend the present social régime, founded on individual liberty and competition. The contrast between the two principles of "individualism" and of "collectivism" could not be more conspicuous; and the struggle is full of interest, fertile in studies, projects, controversies, which have great practical value.

The rapid progress of socialism in England is easily understood, if you take account of some preceding circumstances, which have been a very efficacious preparation for it. Tendencies more or less socialistic can be traced in English politics and legislation since the beginning of this century. The leading economists in their theories, and especially in some conclusions and declarations of the most authoritative and best known among them, like Stuart Mill, have helped to create conditions favorable to the socialist propaganda. Finally, the conflict of interests among various social classes, the disastrous effects of industrial depression, the formidable strikes, the want of work, have, in a manner, forced the Government to pass laws which are an open violation of the principles of individual liberty and free competition. Thus, on the large basis of invading collectivism and by way of defense against tendencies bolder and more radical, there has arisen some vague idea of a pacific, moderate socialism—an idea which makes headway among the higher social classes: "We are all socialists now," said Sir William Harcourt in the House of Commons. Similar declarations have been made by Chamberlain by Churchill, and by the Prince of Wales himself. Moreover, socialism, properly so-called, has during the last ten years been organized in a manner before unknown in England. This organization is due to the noted book of Henry George, which obtained an extraordinary success in Great Britain.

The most noteworthy result of these and other facts is the growing power of the workingmen's party, and an essential change in the direction of active politics. Little by little the centre of gravity of the entire social system is being moved and is passing from the middle classes to the working classes. The Liberal Party, said Gladstone, in 1885, is rapidly becoming the party of the great masses of the working classes. Although this is not entirely exact, and political parties, democratic and radical, are not entirely free from prejudices and traditional tendencies; nevertheless it is true that these parties are attracted by the workingmen's party and are either transformed by it or submit to its influence. In this way the socialistic idea has become in England an important part of all the English political and social movement and marks the goal to which that movement directly tends.

The question of practical means and opportune methods of carrying into effect any socialistic design whatever, or rather the question of their applications and natural development is the most important and difficult part of the controversy; and in trying to solve this question are manifested the errors, the uncertainties, and the weaknesses, as well of socialists, as of their opponents.

In what way can be created or can arise naturally those uniform conditions of life, in which the productive elements will become collective property and in which the vast power of capital will disappear? In what way can be removed the existing differences, economic and territorial, from which spring profit and rent; and, with the great gaps which will be left by this removal filled up, can the product be reunited entirely to labor? In the attempt to answer these questions are shown the greatest deficiencies of the socialist doctrine, which appears to be encamped in the air, constructed upon an

abstract hypothesis, and incapable of demonstrating the means by which will come naturally that transformation of society which the doctrine calls for.

What history demonstrates in regard to past economical transformations, must be affirmed *a fortiori* of that which is preparing for the future. To use in the best manner individual forces and the existing means of production, to render activity more efficacious and the consumption of producing elements less, and to extend to the majority of individuals the equal use of wealth; this is the task of, and the intrinsic reason for, that new economic order, which is the aspiration of our time. Yet on this point the doctrines of socialism present the gravest defects and deficiencies. How is it possible that with individual competition abolished, and what is apparently the strongest impulse of private impulse taken away, men can exercise effectually the productive functions of the social economy? A demonstration of this thesis, which is of capital importance, has not yet been given by the socialists

THE SO-CALLED LABOR PROBLEM.

ALBERT MATTHEWS.

New Englander and Yale Review, New Haven, October.

SYMPATHIZERS with the louder complaints of "Labor"—some even who ought to know better and possibly do—often tell the common hand-laborer two falsehoods in almost the same breath. They fool him by encouraging his notion that he and those like him are the only people who actually work, and that men of his class are the sole producers of wealth. They suppress two facts that every child ought to know, the one that very few capable men and women are idle, the other that by far the larger portion of the world's wealth is earned by machinery and other labor-saving appliances.

Selfish and unprincipled combinations of wealth or capital have taught a portion of the common laboring class of our communities how to become a power—but nothing else. Of course effective action requires organization and leadership, but if the very purpose of the organization is unwise, and the means used by it unlawful, unjust, and indiscreet, the party resorting to it is obviously putting all its real interests at stake. Even if the objects of the organization are justifiable, bad management may easily bring odium upon it. A common result, too, of such maladroitness, is the growth of enmity between classes of people who are natural allies. The suffering victims of an engine of mischief set in motion by themselves, are commonly innocent of any evil intent, but goaded to madness by wrongs of their own contriving they sometimes strike wildly, wronging their best friends, and provoking hostility, where they might reasonably expect, and with patience achieve, justice and fair play. Unfortunately, too, for them, the press, the clergy, the kind-hearted generally, are prone to take sides with indefensible wrong doers; frantic and immoderate appeals are made to the law for relief; and demagogues, scenting votes, encourage the cry. The result, usually, is tyrannical legislation, controlling the right of contract arbitrarily, fixing the hours of labor of adults, creating mock holidays, excluding the skilled labor of other countries, prohibiting self-supporting or health-giving labor in prisons, substituting hand-labor for superior machinery in public works, creating phantom boards of arbitration to settle domestic controversies, and similar arbitrary and injudicious interference with private affairs. These vain proceedings all tend to demoralize the ordinary workingmen who are deluded believers in, but real victims of, these fantastic schemes set on foot under pretense of benefiting an injured class. As a consequence, by shortening the hours of labor, more time is given the dissatisfied to brood over their discontent, energetic and thrifty men are deprived of the opportunity of working as many hours as they please, production is diminished, capital lies idle while it might be advantageously employed, the cost of the necessities of life

is unavoidably increased, and countless false hopes are encouraged in all who are indisposed to be self-helpful. Labor is performed grudgingly. Relief is looked for as an award of natural justice, from some unknown outside source; out of nothing, and from nowhere!—the State! Discontent is systematically fostered; labor becomes more and more irksome until it is looked upon as an unmitigated curse. Those who have not, become chronic enemies of those who have. Thrift grows obsolete. Society tends backward to savagery. All valuable possessions are, openly or secretly, regarded as the result of some dishonest advantage taken, at some time, by somebody, or even of robbery!

"Well," says some one, "what shall be done? If mobs, and boycotting, and 'Union' tyranny and restraints upon the encouragement of the skillful or productive power of labor; and of violence, and the destruction of the property of employers, and maiming or killing honest men who wish to procure the means of living by the best wages they can get; and if brutal, one-sided legislation and sham arbitrations will not bring about a golden age, who will undertake to tell us what we ought to do to be happy?"

The writer does not claim to be wiser than the rest of his fellow workmen, but he is so bold as to suggest that, since nearly every kind of folly in dealing with these matters has been so often tried and substantially failed to fulfill its promise, it may be worth while, as a novel experiment at least, to try a little common sense.

Let us first see if we cannot agree about some familiar axioms. Work is not necessarily a curse; but, on the contrary, the cause of all human happiness. Idleness is the nursing mother of vice. The man who is capable of labor, and has no other means of providing for his wants, yet will neither labor himself, nor allow others to labor, is, if not a fool, at least an enemy of his race. The diligent laborer is worthy of his hire. If property and person are not to be protected by the laws of a community, but left to the caprice of mob-violence, then government becomes a failure; and the sooner we lapse into a savage state and destroy each other and leave the earth for a better behaved race of creatures, the more fully shall we justify our faith in what we avow as our pessimistic principles. Although dissatisfaction with one's lot may often be the initiation of the first step towards bettering one's condition in life, yet when discontent makes a man fold his arms, and look to Jupiter for relief, or impels him to maltreat or rob his neighbor, because he is envious of a man exercising more common sense than himself, he is, whether criminal or not, more silly than unfortunate.

Suppose, then, we begin the reform within our own lines, by first giving every man a fair chance to sell his labor, according to its worth in skill, strength, or duration, and in the best market he can find. Let us combine to enforce rigidly the common law against trespass upon property, and assault and battery of person. Let us strive to punish fraudulent conspiracies and dishonest devices set on foot to prevent men from working for the best wages their services can command, and all combinations to hinder men from acquiring skill in trades, or from carrying on lawful business and commerce with their goods, wares, and merchandise.

Perhaps it might come to pass that the walking delegate and his co-conspirator, the demagogue, would suffer some reverses in business. Possibly the deluded workman might feel the spirit of independent manhood once more begin to rise within him, and realize the right to do his best to rise to the rank of employer. Perhaps it might turn out that by reason of competition the more skillful man might receive the higher wages. Perhaps some men would find less time to drink, or quarrel, or conspire for mischief. Perhaps their wives and children would improve in comfort and happiness. But the world is young and strong, and we could endure a great deal of change in that direction.

SOCIAL EVOLUTION.

PAUL COMBES.

La Revue Socialiste, Paris, September.

SOcial evolution has for a constant motive power the same principle which gives it birth—association to carry on a struggle.

The struggle for existence, as we know, is a general law of the organic world.

Every living being from the first moment of its existence—even in the germ—is obliged to struggle, in order to live and develop itself, against the obstacles and causes of destruction which oppose its environment, be that environment inorganic or organic. The inorganic environment comprises all the conditions of existence dependent on the physical constitution of the globe; mechanical, physical, and chemical influences, constitution of the soil, habitat, climate, meteorological phenomena and so on. The organic environment comprises the organisms by which the living being is nourished; those of which it is the natural food; those which dispute with it the means of existence, because they have to satisfy the same needs.

From this last point of view, it is evident that the most formidable rival of every living being is its like, for it is its like which, having needs absolutely identical with its own, disputes with it the means proper to satisfy those needs.

Thus, a vital rivalry, more or less intense according to their organic needs, tends to keep like beings apart.

On the other hand, however, several natural laws tend to group together like organisms. We observe this in the case of certain animals and insects.

In agglomerations of this kind, due to a common birth and maintained by vital circumstances, we find the *first phase* or the *point of departure of social evolution*, which I will designate as the *phase of passive sociability*.

By and by the increasing numbers of the society press on the means of existence, and it becomes necessary for a part of the society to seek such means elsewhere. Precisely such a thing we see take place with bees and ants. When in a community of bees, food becomes insufficient for all, a swarm of them will leave the parent hive and settle elsewhere, often endeavoring to penetrate by main force into some other prosperous hive. The same vital necessity forces the members of a human family to separate, as, for instance, in the case of Abraham and Lot.

This second phase of social evolution I will call the phase of *wandering, or nomad sporadic societies*.

It is agriculture which, by multiplying the means of existence and attaching men to the land, has given birth to the first notable and stable agglomerations of human beings, to towns, which at first were all independent of each other.

The most ancient documents of human history show us, in the countries between the Nile and the Ganges, a considerable number of small States (each a simple town, surrounded by suburbs), and each with its own king and its own gods. War was their normal condition: groupings of them were made and unmade incessantly, as each town in turn conquered and subdued its neighbor. They did not form nations.

There is, then, by the very laws of the struggle for existence, a long social stage, which is a third phase of social evolution and which I call the *stable sporadic phase*.

When the tendency to fusion has been developed little by little in human societies, wars for conquest become possible. This is so true that, although war has existed through all time, it is only slowly and gradually that war results in the increase of human agglomerations. In reality, the creation of empires is not the personal work of conquerors. These have been but the instruments of social evolution, though profiting by circumstances more favorable from day to day

for the fusion of sporadic societies, and consequently for conquests. The Alexanders, the Cæsars, the Napoleons have served purposes quite different from their own purposes, and have fallen.

Such is the origin of the fourth phase of social evolution, the *phase of small nations*.

A nation is the association, *more or less intimate*, of a more or less large number of sporadic communities. Although in appearance, due to an artificial juxtaposition resulting from conquest, the nation has deep roots in the advantages which association for struggle procures to communities as well as to individuals. It is true that this association becomes intimate and endures, only so far as the communities united by force find their advantage in such association. Empires which have come before their time, of which the proportions have passed limits irreconcilable with the contemporaneous station of the social evolution of their elements, carry in themselves the seeds of dissolution and have not been able to last. Those empires, on the other hand, which correspond to a real necessity, have endured and developed.

The passing from the phase of *small nations* to that of *great nations* is the fifth phase of social evolution. The actual need of forming great nations has in our century been improperly called the *principle of nationalities*. What you term it, however, is of little consequence. The fact exists that there is a moving force which urges small nations to combine and form great nations.

This pretended *principle of nationalities* is, however, a geographical, and not an ethnic, social principle. Ethnography does not recognize the French race, and it is in this sense that Bonaparte said: "The French have no nationality." Nevertheless, does there exist a nation more intimately compact than the French nation? The political cohesion of Switzerland is perfect, and its nationality is most solid, although it is composed of the most unlike elements. Can you say as much of German unity?

The present condition of the most advanced human societies would appear to be a phase of transition between the *phase of great nations* and the *phase of alliances or international confederacies*, which will not be the last phase. The constantly increasing consolidation of their own interests will force all peoples to break down the barriers of national particularism, in order to end in a general fusion. The idea of Humanity grows at the expense of the idea of the Nation, and allows us to foresee the future phase of social evolution, in which the entire human species will form a single homogeneous society, of which the centre will be everywhere and the circumference nowhere.

THE WOMAN'S MOVEMENT IN THE SOUTH.

A. D. MAYO.

New England Magazine, Boston, October.

THE full significance of the revolution in American society growing out of the late Civil War is not easy to comprehend. The changes, revealed or hidden, in the midst of which we live to-day, may be summed up as a radical transformation of an Anglo-Saxon, semi-aristocratic into an American, democratic order of human affairs. Thirty years ago Emerson said: "Old England extends to the Alleghanies; America begins in Ohio." No less in New York, Boston, and Philadelphia, than in Richmond, Charleston, and New Orleans were the claims of superior race, family, inherited wealth, culture, and social station acquiesced in, with only a prospect of gradual change. The emancipation of the southern negro and his recognition as an American citizen, completed the process begun by the naturalization of the immigrant European peasant in the North, and committed the Union to the cause of popular government and republican society.

I do not speak on this theme, "The Woman's Movement in the South," "as one having authority," although I have seen

much. During the twelve years since I was "called" to the South on a ministry of education, my opportunities for looking into southern society as it is being shaped by the generation of young people born since the opening of the Civil War, have been perhaps unusual, certainly very widely extended. That overlook includes a constant journeying through all these States during all the school year, inspection of Southern schools of all grades, entertainments in the homes of every class, with the friendly confidence of great numbers of representative men and women.

The four years of war took from the South nearly all its effective white manhood, and left the white women of every class in virtual possession of the home life. They not only bore the burdens so nobly assumed by their northern sisters, but had the management of more than four million slaves, in a state of wild suppressed expectancy. How well they went through that awful period is in its details veiled from us; but it has brought forth the young women of to-day.

In 1865 many thousands of the women of the leading class of the South were left with a less hopeful outlook than multitudes of the servant girls of our northern towns. More numerous than the suffering women of the better class, was the great crowd of the wives and daughters of the non-slave-holding white men. These people (minus the fringe of "poor white trash") are almost wholly of the original British stock that peopled New England and the Middle States, and the closing of the war found them ready to step out into the light. They became owners of better lands than they could obtain under the old régime. They peopled the growing villages; the city of Atlanta has almost been created by them. In the schools for girls, the shy, shut-up, awkward maidens are carrying off the prizes and going forth as teachers. They are ready to work, as they are taught, in the thousand ways by which American women are earning honest money. What can be done for the children of even the lowest class of this sort, the "trash" of the coast country, may be seen by visiting Amy Bradley's Tileston school, in Wilmington, North Carolina, and looking into the faces of four hundred of them—as fair as our own New England boys and girls.

And what of the negro women—the three millions of them between the Potomac and the Rio Grande? Among them are as many grades of native intellectual, moral, and executive force, to say nothing of acquirements, as among white people. The one abyss of perdition in which as a race they still flounder is unchastity—the double inheritance of savage Africa and that one hateful thing in slavery for which even Nehemiah Adams could find no excuse. The radical disability of the negro to-day is the fatal disability of a feeble morality. Nothing but the severe training of more than one generation of these colored girls in the central virtue of womanhood can assure the success of this entire region of American citizenship. Until the colored woman is securely grounded on that rock, all that can be done for her race is like treasure flung into an abyss.

One of the chief hindrances to the rapid change of southern country life is the drifting away of the progressive young men to the towns and cities and to the West. So the country, the stronghold of the old southern society, is left to the negroes, the poorer white men who buy or rent farms, and the women of the old families, who must stay where there is a roof to cover and a granary to feed the home flock. Into such a life, myriads of southern girls are born; and they must stay, unless they develop sufficient energy to push out and get a fair education from a neighboring academy.

The one broad avenue out of this country life is school-teaching; and here the young women of the better class are fast coming into almost complete possession. The most enterprising girl of a household will, in some way, get together the one or two hundred dollars for which a year's schooling can be had, and then go home and take the neighborhood school, or

find a better one elsewhere; after which she becomes the mainstay of the family. A more attractive, inquisitive, "plucky" crowd of young women is not to be found in this or any country. They are doing more valuable work for the children, under greater hindrances, for smaller pay, than any class of women anywhere.

Believe nobody who declares that the young women of the South are haters of their country, enemies of the North, or proud and disdainful of the sympathy of good American people anywhere. All that any wise and loving woman hopes and prays for her sex in the new republic, is hoped and prayed for by thousands of young women in the South. The woman of the South has made an irretrievable forward movement. She must be the most potent factor in the upper realm of the new southern life. The home, the school, the church, the lighter industries, literature, art, and society will be her field. What she makes the new South, our children will find it, a generation hence.

The well-to-do young women of the North should put themselves in communication with their struggling southern sisters, by all the beautiful, beneficent devices so easy to any woman really bent on having her own splendid will in her own womanly way.

ON POLYANDRY.

LIEUTENANT-COLONEL A. B. ELLIS.

Popular Science Monthly, New York, October.

THE exceedingly wide distribution of polyandry will be cited in the present paper, as evidence that the primitive groups, as argued in a previous paper in the *Popular Science Monthly*, usually contained fewer women than men; and that, as experience and observation show that the tendency is for women to be more numerous than men, so abnormal a condition of affairs could only be due to female infanticide.

The rudest form of polyandry is that in which the associated husbands are not necessarily blood relations; the less rude is that in which they are brothers. The former is unquestionably the more ancient form.

The first is found among the Kasias (Sub-Himalayan ranges), the Naris (Malabar); apparently it was this form that existed among the Guanas (South America). It probably occurs at Rasague (East Africa), for Speke mentions a case of two men having married one woman. It is found in the Marquesas Islands, where no man has more than one wife, and no mature woman less than two husbands. In the Sandwich Islands the female chiefs had a plurality of husbands, and probably the privilege retained by the female chiefs was a survival of a more general polyandry.

The form in which the associated husbands are brothers has existed from time immemorial in the valley of Kashmir, in Thibet, among the Sivalik Mountains, in Spiti, Ladak, in Kistewar, and Sirmoor. It is found in Gurhwal, Sylhet, and Cachar; among the Coorgs of Mysore, the Todas of the Nilgheris, and the Teers, Maleres, and Poleres of Malabar. It also exists among the Calmucks, the Australians, and the Iroquois. Humboldt found it among the Avanos and Maypures Indians of the Orinoco, and attributed it to a scarcity of women.

Both forms exist among the Eskimos of Boothia, and in Ceylon. Erman tells us that polyandry exists in the Aleutian Islands and among the Koriaks to the north of the Okhotsk Sea, but does not say which form of it. It also exists in Western Eskimoland, among the Garos of the Himalayas, and the Smerenkur Gilyaks in the southeastern corner of Siberia, but the exact form is left in doubt.

We thus find polyandry existing in the present century in each quarter of the globe. Of its existence in other localities in the past we have direct evidence.

According to Polybius, polyandry was practised in Ancient

Greece, and according to a well-known passage in Cæsar it was practised by the Celts in Britain. In the Irish Nennius we also find direct evidence of its existence. In Media, according to Strabo, in certain cantons, polygamy was ordained by law, while in other cantons the opposite rule was in force. Polyandry receives a partial sanction in the Institutes of Menu, and is adverted to without reproach in the Epic of the Maha-bharata, the heroine of which, Draupadi, was the wife of five Pandu brothers. It existed among the Getae of Transoxiana, the Guanches of the Canary Islands, and the Caribs of the West Indies.

Polyandry thus cannot be regarded as exceptional, since we find direct evidence of its existence among so many peoples, but the conditions which alone could have caused it have, in the great majority of cases, passed away; the general rule is for women to be more numerous than men, and it is, therefore, to the survivals from polyandry, to the practices derived from it and perpetuated through custom, that we must chiefly trust for indications of its former wide distribution. Now one of the most remarkable customs connected with polyandry is that of a brother taking to wife a deceased brother's widow, and reckoning the children born of the new union as the children of the deceased. This custom originates from the practice in polyandrous unions, of the children always being considered the offspring of the husband who first espouses the wife. The first husband is considered the head of the household, the family property is vested in him, and all the children are feigned to be his, even those born after his death. Thus, in Thibet, the right of choosing the wife belongs to the elder brother, to whom all the children of the marriage are held to belong. In Ladak when the elder brother marries, the juniors, if they agree to the arrangement, become inferior husbands. Among the Ancient Britons the children of the wife were accounted to belong to the first husband who married her, and the same rule prevails in Ceylon. Wherever, then, we find the custom of "raising of seed" to a deceased brother, we are justified in holding that the people who observe it were once polyandrous. Examples of this custom have been found among the Makololo, the Jews, the Gallas, and the Zulus. Among the Jews the custom was so far modified that the obligation only held good when the deceased brother was childless. This was also the case with the Hindus when the Institutes of Menu were compiled, and is the case at the present day with the Shushwap Indians of British Columbia and other people.

In Ladak, the younger brothers are not obliged to be joint husbands of the wife of their eldest brother—it is optional with them—but the property, authority, and wife of the oldest brother devolve, at his decease, upon the brother next in age, whether he has agreed to the polyandrous union or not. In this case we see the original custom in a state of decay. Polyandry dies out, but the law of succession to property is perpetuated through custom.

This custom of a brother succeeding to an elder brother's property and wives is almost universal among the lower races. Among the Bechuanas a son succeeds to his father's wives, and the sons of the offspring, he feigns to be his father's children. The property and wives generally go together, but among the Zulus, the sons inherit the property, and the brothers take the wives.

Another survival from polyandry is that system of succession, under which property descends from brother to brother, and then to the son of the eldest brother. This system is found in force among the Kirghiz, the Aeneze Arabs, and the Mongols, the next brother being heir even when the elder leaves issue.

Enough has however been said to show how very widespread polyandry has been. Traces of it are in fact found so universally that we are justified in regarding it as a normal phase of human progress.

THE GOTHENBURG LICENSING SYSTEM.

JAMES HALPIN.

The Month, London, September.

LONG before the report of last year,* the Gothenburg system had attracted attention. A committee of the House of Lords (1877-78) recommended "That legislative facilities should be afforded for the local adoption of the Gothenburg, and of Mr. Chamberlain's scheme, or of some modification of them." The Gothenburg licensing system—which comes with such authoritative recommendation—is the managing of the public-house traffic of a locality by a limited liability company, who derive no profit from the business, but who act solely in the interests of the community, and who, after the payment of the interest on invested capital, hand over the entire surplus to the town treasury. The Municipal Council is the local licensing authority; they determine the number of licensed houses needed; but instead of granting the licenses to individuals, they grant a monopoly to a company who undertake to manage the business, not in their own interest, but in that of the public. Mr. Chamberlain's scheme is but a modification of the Gothenburg; but of it I can only say here, that like many other schemes that have come from the fertile brain of that gentleman, it is, in the opinion of competent critics, open to obvious and serious objections.

There are well-meaning people who look upon the present temperance movement as a mere passing excitement, "a blaze among the stubble," that will presently die out if we only let it alone. Only those who are singularly oblivious or ignorant of the facts can arrive at conclusions so easy and so gratifying; for the truth is, that the same necessity which led to the Gothenburg system in 1855, has in this year of grace 1891 pushed the drink question well to the foreground in almost every civilized country in the world, and will insist on keeping it there till we shall have found some system that shall be equally successful.

In 1855 the Swedish Diet passed a law that (a) prohibited private stills; (b) decreed that the number of houses for the sale of "bränvin" should be fixed by the local authority, the Government to be informed by the said authority of the number so determined; and (c) provided that those houses were to be put up for auction, *when a public body may combine to purchase some or all of them*. This last provision is to be noted, for it led to the Gothenburg system as we find it. Circumstances, however, did not favor its immediate execution, and it was not till ten years later (1865) that the system was started. Some gentlemen in Gothenburg, seeing the widespread misery from drunkenness and the existing drink system, resolved to avail themselves of the power granted by the act of 1855, by purchasing the licensed public-houses. The system did not come fully into force sooner than 1874; it was only then that the retail trade was subjected to the company, or "bolag," and therefore we cannot with confidence appeal to the test of results at any earlier date.

As to the immediate effect in reducing the consumption of alcohol, we should probably be inclined to ask about (1) the consumption per head; (2) the convictions for drunkenness; and (3) to include the more extreme cases still, the number of cases of delirium tremens. The report touches all three, and for the past fourteen years there has been a marked and steady decrease in all. In 1876, the total consumption of spirits was 1,777,728 litres, the population being 61,505—consumption per head, 28.90 litres; in 1889 the total consumption was 1,568,154 litres, the population being 97,677—consumption per head, 16.05 litres. In the very first year of the operation of the system, the convictions in Gothenburg fell from 2,070 to 1,424. In 1876 there were 89 cases of delirium treated; in 1889, the last year under review, the number was only 42.

* Report of the Working of the Gothenburg Licensing System since 1876. Foreign Office, 1890.

It has been stated that the surplus revenues went to help to defray the public burthens on the ratepayers. In this respect also the result has been encouraging, as will be seen by a statement of accounts for the last year, 1889. After paying all expenses, including 6 per cent. to the shareholders, the company was in a position to allocate £4,022 towards compensation to former licensees, and to contribute a balance of £37,901 to the local treasuries. And, what is better still, these figures bear witness indirectly, but not less eloquently, to a corresponding gain for law and order, morality and religion. But we are not left to depend on them. All the Consuls (British) and Vice-Consuls in Sweden were called upon to report as to the working of the system in their various districts; and the replies received were, without exception, favorable. And—to add one of many independent testimonies—in 1877, among other questions proposed by a Committee of the Diet to the Governors of the provinces, the following was one: "What results have been found to accrue from the transfer of the liquor trade to companies, in different communes, in the way of promoting order and morality?" Again the replies were unanimous, and most favorable to the beneficial effects produced.

In Stockholm, in 1883, it was required that no drink should be served on Sundays unless food was also taken, and that public-houses should be closed on Saturday evenings at 6 o'clock when wages had been paid, and this at the request of a memorial signed by 10,000 workmen.

What we have said has been all on one side; it is right to add that Sir W. Lawson and the United Kingdom Alliance would have something to say on the other. But there is no need of clashing at all. If a community should abolish the drink traffic, then there will be no need of any licensing system; but if it be not prepared to go so far, then the trade must be regulated, and let us have the best system of doing so that we can find. So from the United Kingdom Alliance, I would adopt the Direct Popular Veto, and from our northern neighbors the Gothenburg system, or some modification of it.

EDUCATION, LITERATURE, ART.

THE SONGS AND BALLADS OF FIFE.

ÆNEAS MACKAY.

Blackwood's Edinburgh Magazine, September.

ALMOST all the ballads and songs of Scotland have some local color, which shows itself in their atmosphere, their landscape, their heroes and heroines. When they became popular they were sung in various versions, and the singer shifted the scene and altered the story to suit his audience. Professor Child's masterly edition, now in course of publication, which we envy the United States for having (though not without the aid of Mr. Macmath and other Scottish contributors) produced, has proved a fact already known to the initiated. It does not bring out with equal clearness what the editor perhaps deemed a truism, that every ballad must have had a local origin, which, if we could discover, we should also arrive at its original form.

The ballads of various districts of Scotland have been published in well-known works; but I am not aware of any collection of the ballads of Fife, that maritime county on the east coast, not far enough north of Edinburgh to retain until a late period the rudeness of the more northern parts of the kingdom. These ballads have, however, a marked character of their own. They present examples of some of the earliest and some of the latest ballads which have become classical. They contain several, if not of the best, as to which opinions will always vary, yet certainly of the second best of all our Scottish songs. Their styles are probably more various than in any other part of Scotland. While the comic vein predominates, the historical, the pathetic, the tragic are also represented.

In speaking of ballads, I do not intend to be precise in the definition of the word. I do not care to distinguish a ballad from a song, as has been sometimes rather arbitrarily done. Both may be described as short poems, capable of being recited or sung. The recitations of the minstrels differed much from the long-sustained monologue of the modern craft of reciters. They were generally delivered by the musical, not the speaking voice, and frequently accompanied by some simple instrument. The minstrel almost inevitably suggests the harp, though some other instrument or the voice alone was often used. The best, though these are not the earliest songs, had what we express by the indefinable word, an "air," as well as words—a something which no words can convey—like air invisible, but like air, the atmosphere in which, for the moment, both the singer and his hearers live and move.

The most ancient of the shorter poems which we can distinctly trace to a Fife origin, is "The Wyf of Auchtermuchty," the little inland village of which the name is a shibboleth of the lost dialect, which was a cross between Celtic and Saxon, and the industry of which, first of the plough, afterwards of the hand-loom, was so marked a type of rural Fife. The "Wyf" is certainly older than the Bannatyne Manuscript. If its ascription in the same MS. to Sir John Moffat could be implicitly trusted, it was the composition of a chaplain of that name, who said or sung the morning Mass at the High Altar of Dunfermline Abbey, in 1494. Nor would its comic style have been out of keeping with the taste for mirth the manners of that age allowed the jolly friars to indulge in as a solace from graver cares.

The ballad literature of the Reformation period in Fife was, as elsewhere, a new genus, retaining the old name and form, but in substance a different thing. It was, indeed, one of the avowed intentions of the Reformers to drive the old amatory and romantic ballads out of the field, and to substitute spiritual songs, set to the same tunes, much as the revivalists of the present day have adopted old secular melodies. The Reformers were to a large extent successful. The old ballads lost for a time their widespread popularity; but they were not extinguished. The very effort to suppress them by force or stratagem, by a common law of human nature led to a reaction. The Catholic and Episcopalian minority favored their preservation, and their spirit passed, as has not been sufficiently noticed, to the Royalists or Cavaliers in the seventeenth century, and to the Jacobites in the eighteenth.

Among those who connect the more ancient with the more modern ballads of Fife, Sir Robert Ayton, of Kinaldy, the friend of Ben Jonson, and of Hobbes, deserves a note, though he wrote in English only, and as a Court poet, were it for nothing else than his version of "Auld Lang Syne." This was without doubt an older Scottish phrase and air, but Ayton's is the first printed version. He turned the theme to a different purpose—the woes of a forgotten lover recalling past pleasure, when expostulating with his mistress. Yet his poem, "Old Long Syne," has the credit of preserving the opening words and the motive of the air which Burns made the national song of Scotland. We may quote for comparison Ayton's first stanza—

Should old acquaintance be forgot;
And never thought upon;
The flames of love extinguished,
And freely past and gone?
Is thy kind heart now grown so cold;
In that loving breast of thine,
That thou canst never once reflect
On old long syne?

The reader may recall Mr. Ruskin's criticism and appreciation of broad Scotch as one of the best dialects for song. "No heart," he says, "would be touched by the phrase, 'Old long since,' while every one is sensible of the pathos of the words, 'Auld lang syne.'" Ayton preserved, it will be seen, the last, though he rejected the two first words of his vernacular.

A song altogether of Fife origin and authorship marks the

beginning of the period of modern ballads. It will be acknowledged that "Auld Robin Gray" has few superiors, either among its predecessors or successors, though to call it the "King of Scottish Ballads," as Chambers does, is to raise it to a dangerous eminence, which it would not be prudent even for the most patriotic native of the "Kingdom" to claim for it. Lady Anne Lindsay was the author of the song, as she wrote to Sir Walter Scott. It was written early in 1772 to soothe the writer's melancholy, caused by her sister's marriage and removal to London.

From the end of the last century down to almost the present day, Fife has produced an abundant harvest of ballads in all the styles of its ancient minstrelsy, the Romantic, the Humorous, and the Historical. Though none of these modern compositions have attained the popularity of the ancient, enough of good poetry may be culled to make a pretty variegated and sweet garland of Fife songs of the present century.

LOWELL IN HIS POETRY.

SIDNEY LOW.

Fortnightly Review, London, September.

THE elementary fact about Lowell, which stands at the threshold of every discussion of his works, is that he was born and bred a New Englander. He does not permit his readers to forget it. In his prose and in his verse he goes back to it again and again. He proclaims it in a shout of defiance to the slaveholders of the South:

I first drew breath in New England's air, and from her hardy breast,
Sucked in the tyrant-hating milk that will not let me rest;
And if my words seem treason to the dullard and the tame,
'Tis but my Bay-State dialect—our fathers spake the same.

And of the dialect in which Hosea Biglow uttered his memorable things, he says:

When I write in it, it is as in a mother-tongue, and I am carried far back beyond my studies of it to long ago nooning in my father's hay-fields, and to the talk of Sam and Job over their jug of *blackstrap* under the shadow of the ash-tree which still dapples the grass whence they have been gone so long.

In truth he was a Yankee of the Yankees, by blood, birth, training, and, to a large extent, by temperament as well. The fact is not inconsistent with the well-understood one that he became very much of a cosmopolitan. In him, as in many other men, was a certain dualism of nature and character. He "beat his music out" from the clash and contact of two influences. He was at once a Yankee and a European; a provincial and a cosmopolitan; a preacher and a poet; a vehement, and even violent, partisan, and a critic of wide culture and large humanity. But literature will know him longest as the poet who gave literary form and value to the indigenous humor, rhetoric, and satire of the farmers of New England—a distinctive class which has well-nigh passed away.

It is possible to be versatile without shallowness. Lowell was wonderfully versatile, but never shallow. He was skillful, thorough, and scholarly in all that he put his hand to. He was a satirist, a writer of lyric and elegiac verse, an exponent of partisan politics, a critic, and attained marked success in all. He mastered the literature of half a dozen nations, and at fifty-eight, after twenty years spent in the study and the lecture-room, he took up diplomacy, and made a model ambassador. In London, at threescore, he achieved such a social success as falls to the lot of few men, even among those who have breathed the air of our society—so capricious in its taste, so difficult to understand aright—from their boyhood.

There is, as Mr. Rossetti says, a great deal of "literary make believe" about *The Legend of Brittany*, and *Prometheus*, and *Rhæcus*, and many other of the earlier series of poems. One is surprised, on looking through them, to see how many moods and styles they reproduce. The quick-fingered New England workman, delighting in the consciousness of his own mastery of the handicraft, can work to any pattern, and the work is

well up to sample. It gratified his fine and keen intelligence to practice poetry, as it gratified it to master the dexterous business of diplomacy. But behind and beneath all this was something more. His work seems to be not so much that of the poet, the critic, or the essayist, as that of the preacher. This was the task to which he had a "call," and he felt it so himself, and knew that it was at once the source of his weakness and his strength. In the "Fable of the Critics," written at twenty-nine, he says:

There's Lowell, who's striving Parnassus to climb,
With a whole bale of *isms* tied together with rhyme;
He might get on alone, spite of brambles and bowlders,
But he can't with that bundle he has on his shoulders.
The top of the hill he will ne'er come nigh reaching
Till he learns the distinction 'twixt singing and preaching;
His lyre has some chords that would ring pretty well,
But he'd rather by half make a drum of the shell,
And rattle away till he's old as Methusalem,
At the head of a march to the last new Jerusalem.

Twenty-six years later, in the fine lines addressed to George William Curtis, he dwells on his happy years of study and retirement in the old home at Elmwood, and then continues:

I sank too deep in this soft-stuffed repose
That hears but rumors of earth's wrongs and woes
Too well these Capuas could my muscles waste,
Not void of toils, but toils of choice and taste;
These still had kept me, could I but have quelled
The Puritan drop that in my veins rebelled.
But there were times when silent were my books;
As jailers are, and gave me sullen looks;
When verses palled, and even woodland path,
By innocent contrast, filled my heart with wrath;
And I must twist my little gift of words
Into a scourge of rough and knotted cords,
Unmusical, that whistle as they swing,
To leave on hameless backs their purple sting.

One cannot doubt the correctness of the self-analysis in both these passages. His ascent of Parnassus was seriously impeded by the Republicanism, Neo-Calvinism, Old Liberalism, Humanitarianism, Meliorism, and the rest of the formidable spiritual baggage which he had to carry. His was not the detachment of mind that goes to make a poet, whose songs will float down the ages. With all his love of nature, he could not forget the sorrows of a perplexed world as he breathed into the shepherd's oaten reed or pastoral pipe. In his hands "the thing became a trumpeter" when he blew vigorous blasts of warning or defiance.

The *Biglow Papers* gave Lowell the opportunity to exhibit all his powers as nothing else would have done. The dust of time can be rubbed off, and underneath there is something that will endure. Indolent humanity will not willingly abandon such portable and handy additions to the literary travelling bag as these, of which the *Biglow Papers* is a storehouse:

"Wal, it's a mercy we've got folks to tell us
The right an' t' wrong of these matters, I vow—
God sends country lawyers and other wise fellows
To start the world's team when it gets in a slough."

"Civilization *does* git forrard
Sometimes upon a powder-cart."

"But glory is a kin' of thing I shan't pursue no furdur
Coz thet's the officers' parquise—yours only jest the murder."

The Lowell of the cosmopolitan period was as much superior in finish and brightness to the Lowell of the slavery struggle as he was below him in vigor and oratorical fire.

How sweetly the expression and the thought are wedded in the delicate lyric beginning with the two lines:

O tell me less or tell me more,
Sweet eyes with mystery at the core.

Heartsease and Rue is full of beautiful poems, the dainty touches of a refined and practical pencil, such as this:

The path from me to you that led,
Untrodden long, with grass is grown,
Mute carpet that his lieges spread
Before the Prince Oblivion,
When he goes visiting the dead.

HENRIK IBSEN'S POEMS.

PHILIP H. WICKSTEED.

Contemporary Review, London, September.

IBSEN is a poet. Admirers claim that he is a great deal more, but base their claim upon works which seem to those not his admirers a great deal less.

But while Ibsen is a poet I am not; and my readers must remember that anything of his I may put before them will necessarily, therefore, be robbed of its splendor and depth of coloring, shorn of rhyme, tamed as to metre, and as far as form is concerned, will be but a mockery. Yet I think what I present may be trusted, and I will introduce Ibsen's early

ARCHITECTURAL SCHEMES.

I remember the night I saw my first printed poem in the paper. There in my den I sat and smoked and dreamt in self-complacency. "I will build me a cioud-castle. It shall gleam athwart the North. Two gables shall there be there: a great one and a small one. In the great one a deathless bard shall dwell; and the small one shall be a lady's bower." I thought there was a glorious harmony in the conception; but afterwards some confusion crept in. As the master came to his senses, the castle went clean crazy; the big gable was too little, and the little one collapsed.

Many of Ibsen's poems are autobiographical, and it is safe to read into these lines the epitome of the author's poetic career. When the young apothecary became conscious of poetic powers struggling for utterance and recognition, he probably conceived the task of the poet much as other men did. Melodramatic and romantic conceptions were in the air, and a "lady's bower" was quite a necessary "property" for a rising poet. But as he came to his full powers, he saw that the traditional motives and materials of poetry were too narrow to give him scope, and that "love poetry," as ordinarily understood, was to occupy no place in his mature and serious work. "The big gable was too little, and the little one collapsed." Brandes, the Danish critic, only repeats the testimony of these verses, when he declares that at some time in the course of his life Ibsen had a Pegasus killed under him.

Let us search the ruins of the little gable, to see if the hoof the Pegasus left anywhere in the soil a Hippocrene to mark the spot.

GONE!

We followed the last guests to the wicket. The night wind swept away our last farewells. In tenfold desolation lay the garden and the house in which but now sweet tones had entranced me. It was only a festive meeting before the black nightfall; she was only one of the guests; and now gone! She is gone!

Or let us turn to the verses sent

WITH A WATER-LILY.

See darling! I've brought you the white-winged flower. Dream-laden it floated down the placid stream in the springtime. Wouldst thou make a home for it? Then lay it on thy breast, my darling; for there a deep and silent wave will swell beneath its petals. Ah, child, beware of the mountain tarn stream. Child thy bosom is the mountain tarn stream. There is danger, danger in dreaming there. Lilies play above, while the water sprite feigns sleep.

One splendid example of melodrama, *Terje Vigen*, has borne Ibsen over all the Scandinavian countries as a popular poet. It is the longest of his minor poems, and is touching, pathetic, passionate, revengeful, ending in tenderness.

Two short poems, *The Miner*, and *Afraid of the Light*, indicate a strange affinity with darkness. The shy and sensitive poet, neglected or made light of by the literary coteries and critics of the day, barely able to earn his bread, and feeling that the light is not for him, learns to love the darkness, and seeks its peace. Readers of *Brand* will remember how this strange motive reappears there.

In the seething period to which most of the poems belong, we find other indications that the disappointed, disillusionized, almost starving poet strove in many moods to find the highest life in an existence cut off from the sympathy, the appreciation, the expansion, the full personal utterance that seemed to be denied him. In a poem that in the original almost freezes the blood, we have a kind of prelude to *Peer Gynt*. The hero of *On the Viddes*, like *Peer Gynt*, strives at first to make good his trespasses by cheap regrets and resolu-

tions that cost nothing. He lies far up on the hillside the night after he has parted with his betrothed.

And thoughts they came, and thoughts they went, like folk on church way path; gathered in knots and gazed around, set up the judgment-seat and uttered doom; then stalked in silence by. "Oh, were I near thee in this hour, thou flower I broke yestreen, I would lay me down, like a faithful hound, before thy garment's hem. Right into thine eyes would I float, and there would I cleanse my soul, and the troid that betwitched my soul last night, as I stood at thy father's gate, I would smite to death in scorn!

Then, with a sense of victory, he offers a prayer to God that on all his dear bride's days may be sunshine; but as consciousness of strength mounts in him, he prays rather that her path may be hard, the river swollen where she would cross, the rock slippery, the pathway steep, that he may bear her safe in his strong arms and clasp her close to his breast, where God himself shall not hurt her unresisted.

Then on the viddes he meets his mysterious second-self in the form of stranger who has a wondrous, weird influence over him. In his presence he grows ashamed of every old affection, and tramples upon his own humanity as mere sentimentalism. Under this horrid spell he gazes down into the valley at his mother's cottage, and while he looks sees it consumed by fire, and knows that his "mother's soul into angel's hands was being given."

It only remains for him to feel the last pang as a bridal procession goes out from another cottage, and he recognizes in the beautiful bride her who was to have been his.

Joy go with thee, my sweetest! Now I have played my last stake, and gained a loftier outlook upon things. Now I am steeled, and shall follow the summons that bids me stride out on the mountains. My life in the valleys has been lived out. Up here on the viddes are freedom and God! All the rest are but fumbling down there.

A PRACTICAL REFORM IN SCHOOLS FOR YOUNG GIRLS.

MICHEL BRÉAL.

Revue Bleue, Paris, September 12.

LAST year we informed our readers of a reform about to be put on trial in the free schools, of a kind to interest all families. The reform consisted of a new distribution of time for the schools of young girls. Instead of making the children come both mornings and afternoons, instead of making them go about the streets of Paris four times a day and keeping them separated from their families for a large portion of their waking hours, the plan was to give all the instruction in the morning between nine o'clock and noon, leaving the afternoon for domestic and personal work. The experiment has been made and we think it our duty to report the results.

The results have been excellent. It has not been difficult to keep within the limit of five mornings all the instruction really useful and necessary. Short intervals of recreation, to allow the pupils to breathe, have been arranged after each lesson.

At the Collège Sévigné, there has never been such good work done. The children, with the prospect of being free at noon, work with a will and show neither fatigue nor impatience. Notwithstanding the diminution of scholastic work, the successes in every branch taught have not been less numerous or less deserved than in preceding years. The schoolmistresses, for their part, devote themselves more thoroughly to their labors, knowing that they can have the after part of the day for their own studies. As to the families, they are grateful for this new arrangement. To have separated from them all day a young daughter of fifteen or sixteen seemed to mothers a hard thing and hurtful to the child. There was no time for needlework, for drawing, or for music. For these occupations ample space is now assured. Besides, the young girl is not separated from the interior life of her home, but remains the aid and assistant of her mother.

Thus the new system (it appears very simple now that it has been discovered) presents advantages only. There is no inconvenience about it, since parents who do not desire their daugh-

ters to take lessons in music, drawing, or sewing at home, or to assist in the duties of the household, can leave them at school in the afternoon.

In this way the instruction of young girls, planned a little in haste, and somewhat overdone at its beginning, finds little by little its equilibrium. It is rare that an enterprise long desired and carried out with ardor, does not at first go beyond just bounds. That has happened in France more than once; and more than once in this way an enterprise has retrograded after advancing, and the retrogression has been as rapid as the advance. This time it appears that we have been more happily inspired; and that, without sacrificing essential points, we shall be able to perfect details.

We are assured that the State is going to profit by the experiment, and will introduce the system of the College Sévigné into the secondary courses of the Lycée Racine.

SCIENCE AND PHILOSOPHY.

RAIN-MAKING IN TEXAS.

Nature, London, September.

THE first announcement that rain had been artificially produced in Texas by exploding oxyhydrogen balloons and dynamite was probably received by most scientific men with suspension of judgment; but further accounts prove that not only have experiments of the kind described been made, but they have been apparently successful. The dryness of the atmosphere was not as great as the first statements led us to infer, but as far as can be judged from the notices now before us, it seems unlikely that the rain which followed Gen. Dyrenforth's experiments would have occurred in the undisturbed course of natural events.

The experiments were made at a place known as Ranch C. The first, that of August 18th, was made about 3 P. M. There were, at the time, a few scattered clouds but no indication of rain. The reading of the barometer is not reported, but the relative humidity of the air immediately before the experiments (presumably at the earth's surface) was not more than 60 per cent. of saturation. An oxyhydrogen balloon, the capacity of which is not stated, was exploded by electricity at an altitude of a mile and a quarter. Several kites, with packets of dynamite attached, was sent up immediately after the balloon, and the charges exploded by similar means, and "rendrock powder was distributed for a distance of $2\frac{3}{4}$ miles from headquarters, and fired by igniting dynamos." These explosions sent up great volumes of white smoke, which rose only a short distance, and were then beaten down by heavy rain, which at once began falling and continued for four hours and twenty minutes." Prof. Curtis, the meteorologist of the expedition, estimates that the rain covered an area of not less than 1,000 miles.

On August 26th it is stated that balloons containing several thousand feet of oxyhydrogen gas were sent up and exploded at heights varying from 1,000 to 10,000 feet, and at sundown batteries on the ground began their work, and until 10.30 P. M. a constant cannonade was maintained under a clear star-lit sky. At 11 P. M. General Dyrenforth withdrew his forces and all retired for the night. At 3 A. M. the first return fire flashed from the heavens, and a crashing peal of thunder was followed by continuous rain, which did not cease until 8 A. M.

The possibility of rainfall production depends on the possibility of producing and maintaining an upward movement in the atmosphere. There is always some vapor present in the air, generally sufficient to form clouds when dynamically cooled by an ascent through two or three thousand feet, although such air, while resting on the ground, and warmed by its contact, may be very dry as judged by our feelings, and by the evidence of the hygrometer. The amount of energy yielded by any moderate provision of oxyhydrogen balloons and dynamite is but infinitesimal in comparison with that already locked

up in the atmosphere and its vapor, and which, under the circumstances of a vertical decrease of temperature exceeding a certain fixed rate, is available for maintaining a movement once set up; but the part played by the heated gases in the Texan experiments can be little more than that of a trigger that releases a detent. But unless the atmospheric strata thus immediately affected is already in a condition of unstable equilibrium; unless the vertical decrease of temperature in these strata is already somewhat greater than the adiabatic rate of decrement, so that the movement once started can be maintained by the store of energy already present in the form of sensible temperature and the latent heat of the included vapor, the effect must of necessity be temporary and local—more of the nature of a small thunder-storm, than of the widely extended or sporadic rainfall that accompanies a barometric depression.

It seems highly probable that on August 18th the atmosphere was in this unstable condition. Even in the warm strata on the ground the humidity was 60 per cent. saturation, and in the absence of any observations of the temperature and humidity of the strata primarily stirred up by the exploding balloons and dynamite, it seems likely that they were in a condition to maintain ascending currents once started.

In conclusion, while we cannot but recognize the high interest of Gen. Dyrenforth's results, with the imperfect information at present before us, we cannot regard them as conclusive. It is the characteristic weakness of all experiments of the kind that many of the essential circumstances are scarcely ever recorded, or, perhaps, even capable of being brought within the limits of observation; and thus the logical conditions of a proved conclusion cannot be fulfilled. For instance, it is very unlikely that anything is known of the state of the atmosphere in respect of its humidity and its vertical temperature decrement, at the elevations at which the balloons were exploded, and yet, as we have seen, these data lie at the root of the whole matter. However, further operations at El Paso and in Western Kansas are in contemplation, and it will not be long before the highly interesting and practically important problem of stimulating the precipitation of rain will receive a more satisfactory solution.

PROBLEM OF THE SOARING BIRDS.

I. LANCASTER.

American Naturalist, Philadelphia, September.

IN my experiments on the principle involved in the soaring of birds, I engaged in one, so obviously simple, as it now stands, that I am dazed to think of the labor that has been expended upon it. This device, in wind, really exhibits the entire soaring case in a very concise way, so far as its fundamental principles are concerned; but I give briefly the same experiment in calm air as supplementary. The first form of the experiment can be tried by any one with a fair amount of constructive ability, and it cuts an awful chasm through the teachings of the mechanical schools on atmospheric resistance, and unerringly points to practical air navigation.

A rough board platform, about 12 feet square, with a post and cross-beam fixed upon it, the whole being capable of horizontal rotation to present the plane to the wind, from whatever point it might blow, is the framework.

The plane should be a flat pyramid; 5 x 5 feet square is a good size on the base, and two inches high, the edges of such shape being sharp give the effect of a true plane without thickness. Perfectly seasoned white pine or red cedar is an excellent material for the purpose. It should be finished smooth, similar to the top of a piano.

To one edge of the plane two fine steel wires are fastened, which are suspended from two ordinary spring balances, fixed by their rings to the cross-beam of the platform. When thus suspended, the plane will swing freely to and fro, like a

child's swing, the flat side being in a vertical position when at rest.

To the apex, at the back of the plane, is fixed another wire, provided with another spring balance, the ring of which is fastened to the rear part of the cross-beam, when the plane is drawn backward to any desired angle of obliquity with the horizon. This wire must in all cases be kept perpendicular, and the other two parallel to the plane.

It is obvious that the plane can be pulled backwards through all degrees of the quadrant and suspended at any position by the wires and balances in a state of rest. While the plane hangs vertically, all its weight will be on the parallel wires, half on each. As it is pulled to the rear, less and less weight will be on the parallel wires, and more and more on the normal wire, until at a horizontal position 90° from the starting point, all weight will be on the normal wire, and none on the parallel wires.

If we assume the soaring inclination of a bird to be 5° from horizontal, and pull the plane back to that angle, the normal scale will mark 27 pounds, and the parallel one pound each. If an angle of 45° be used, the normal scale will mark about 19 pounds, and the two others $9\frac{1}{2}$ pounds each [sic].

To operate this device, a time of calm air is chosen, and the plane is pulled back to any desired angle, say 45° , the normal scale fastened in position, and the weight indications of each scale noted. When wind arises, rotate the platform to face it, so that the plane will stand squarely across its direction. Then observe the scales to see what effect the wind has on the normal and parallel gravity stresses. Any perceptible breeze will be shown by the normal scale which will indicate less and less weight as wind increases. If the air moves with sufficient force, all weight will be taken from the normal scale, the wire may be cut, and the plane will rest on the air pressure beneath its surface, in which event pressure is substituted for tension on the normal line.

During all this time the parallel scales indicate the weight recorded by them in calm air at the same angles, so that they are not influenced by wind in the least degree.

The rotating arms for trying this experiment in calm air are 60 feet radius, their ends describing a circle of 120 feet diameter.

The consequences flowing from the above are many and important, and in the briefest manner I will notice those which seem to demand the earnest attention of every student of nature.

It is obvious that the wires of the experiment, when the plane is adjusted to any obliquity in calm air, resolves weight in the same way that an ordinary inclined plane would, if the latter were rough, the stresses being of the nature of pressure instead of tension.

Then we have, in the mathematical formula of inclined planes without friction, what also applies to oblique atmospheric resistance. For when the plane of the experiment held by the wires is submitted to air pressure, the shape, size, and obliquity of that plane determines the shape, size, and obliquity of the plane of air pressure beneath it, which plane, being destitute of friction, the component along it must be neutralized, as is done by the parallel wires to preserve stability; otherwise, the experimental plane would slip down the air plane.

It follows that atmospheric resistance is a purely static feature in all cases; as completely so as a rigid inclined plane resolving all forces impinging on it. This becomes still more evident when we see that it is the experimental plane that determines the direction of air resistance and not the direction in which plane and air meet. If air moved vertically upwards, or from the rear or from any other direction against the lower surface, the direction of resistance would be unchanged. It was not to employ horizontal wind that the experiment was arranged, but to parallel the case with a soaring bird, the working force of which is gravity.

Magnitude of resistance would vary with the same wind as its direction approached or receded from the normal line, but magnitude is unimportant, direction is the vital matter.

If the experimental plane were supposed to be of the same specific gravity as the air it displaces, and some other force used to hold the plane against, or drive it upon air, the same result would follow. This force would be resolved, as gravity is resolved by the air-plane.

The enormous error of the mechanical schools in estimating resistance of air to oblique surfaces is now conspicuous. It is a curious case of *bouleversement*. Instead of the surface resolving the resistance, it is the resistance that resolves whatever forces drive the surface upon it.

It is sufficiently obvious that a force of about two pounds constant pressure applied to the plane, either in wind or calm air in the above experiments, to take the place of the cross-arm and the rotating arm, neutralizing the parallel component of gravity, would, if obtained from the constant flow of twenty-seven pounds pressure, escaping from beneath the surface produce a true soaring-plane in calm and wind.

A smooth plane has no tendency to throw two pounds of this twenty-seven pounds (over 90°) against the obstructive component. The true problem of flight consists in so manipulating the surface as to perform this function. I have hitherto taken the wing of a soaring bird as a model, and have had most gratifying success. I can produce true soaring flight in natural wind with a plane exceeding two pounds to a square foot of surface whenever I can obtain wind strong enough for the purpose. I have made about fifty planes from 25 to 400 lbs. weight.

These planes are not set free in wind, but used as in the experimental cases above with rigid rods in place of parallel wires. Some have broken loose, and one rose to a height of 3,000 feet, and was three hours in the air. This plane weighed one hundred and ten pounds.

THE BREATHING OF PLANTS.

DOCTOR H. CLAUSEN.

Die Natur, Halle, September.

TOWARD the close of the last century, the learned Dutchman, Ingenhous, discovered by experiments that plants inhaled carbonic acid and exhaled oxygen. The chemical nature of these gases was not then known, and the process was described as the breathing of plants; but when the character of the gases was discovered, it was seen that this vegetable process was the very opposite of breathing. It is, in fact, as is now recognized, a process of assimilation.

Of the solid substance of plants approximately one-half is composed of carbonic acid, and this is derived wholly from the atmosphere. The atmosphere is composed of *circa* 21 per cent. oxygen and 79 per cent. nitrogen, and contains about 0.04 per cent. carbonic acid, which is taken up by the leaves of plants. The supply is maintained by man and animals which exhale carbonic acid continuously; the earth, moreover, contains many other sources of carbonic acid. The leaves of plants take up carbonic acid by means of numerous pores, or "stomata," as they are called, on their upper surfaces, which admit the air into the intercellular interstices where it is taken up by the cells, and decomposed. The principal agents in the laboratory of the cell which undertake this work are the small green granules known as chlorophyll granules, which decompose the carbonic acid, eliminating the oxygen and retaining the carbon which latter again enters into combination with the sap taken up by the roots, forming starch. This process of starch formation occurs only during daylight. At night the starch is converted into other products which are passed further into the tree for the formation of cellular substance or for a reserve, as for example, in the tubers of the potato, or as sugar in beets. The importance of the green coloring matter in plants is thus ren-

dered intelligible. It takes up and assimilates a chief element of plant substance. The leaves are the prime workshops in which plant substance is elaborated, and *cetera paribus*, the energy of production of plant substance, is proportioned to their area.

With this digression let us now return to the breathing of plants, by which must be understood the inhalation of oxygen and exhalation of carbonic acid, as in animals. That such a process is in operation in plants has been known for the past half century, but exhaustive investigations into the subject were begun only in the sixties. It was a common saying, that plants exhaled oxygen by day and carbonic acid by night. but as has been shown, the former was part of the process of assimilation. But the night process is a real breathing process; oxygen is taken in and carbonic acid eliminated. As a matter of fact, this breathing process is continuous, night and day, only during the day it is concealed by the process of assimilation. Everything that lives, breathes.

The process of breathing by day is best observed in plants, in which the process of assimilation is wholly or partially arrested, as in etiolated plants grown in a cellar.

Breathing is a process of oxydation or slow combustion, and as such is necessarily attended with the development of heat. It is well known that considerable heat is generated in rooms in which malt is in course of preparation. This is a consequence of respiration. The more energetic the breathing, or, what is the same thing, the more rapid the combustion, the greater is the degree of warmth generated. And as breathing and life are inseparable, so respiration in plants, as in animals, is most vigorous where life is most intense. When plants are budding vigorously in early summer, their temperature is frequently many degrees above that of the surrounding atmosphere, as may be demonstrated with a thermometer.

It is evident that respiration is a process precisely the reverse of assimilation. The latter is a process of formation of plant substance, the former a process of combustion, in which plant substance is necessarily used up. Seedlings in which chlorophyll is not yet formed, being incapable of assimilation, respire at the expense of their own solid substance. If they increase in weight and volume, it is simply because of the water which they take up.

The process of combustion or breathing, is maintained at the expense of the organized substance of the plant. Its carbon and hydrogen, attacked by oxygen, undergo combustion, forming carbonic acid and water, which are then given off. Here the question arises, Is the breathing of plants a simple process of oxydation set in action by the oxygen of the atmosphere, or is it a mere secondary product of a process of decomposition and recomposition going on in the plant substance? This question can now be answered decidedly. There is in the living protoplasm of plant cells, a continuous process of decomposition, not due to the action of atmospheric oxygen; the albumen divides into nitrogenous and non-nitrogenous substances, and the latter undergo combustion and consequent elimination. The correctness of this view is demonstrated by the fact that plants from which atmospheric oxygen is excluded continue to make carbonic acid. Decomposition of albumen takes place also under the same condition, as I have demonstrated by careful experiment. This breathing of plants is a complicated process; but we may conclude with Pflüger, that in living protoplasm the atoms are never at rest, and that their combustion provides the force necessary to maintain them in motion.

Dead plants give out no carbonic acid except in the process of decomposition. In living plants the energy of respiration and consequent volume of carbonic acid exhaled, increase with the temperature.

This is a matter of economic as well as of scientific interest. Potatoes and grain are not dead but living substances, and the cooler the temperature in which they are stored the less the waste to which they are subjected.

RELIGIOUS.

METHODISM AND THE ENGLISH-SPEAKING WORLD.

THE ENGLISH EDITOR.

Review of Reviews, London and New York, October.

IN the meeting of the Ecumenical Council of Methodists at Washington, I rejoice to see a foreshadowing of the coming recognition of the unity of the English-speaking race. That unity upon which the Council is based is a practical living reality to some twenty or thirty millions of English-speaking people.

The Council is the outward and visible sign of that recognition, and, therefore, the precursor of the coming realization of that unity in the political sphere. In this, as in many other things, the Christian Church is the teacher of the nations. What she says and does to-day they will say and do to-morrow. This political side of Methodism is forcibly brought before the mind, as our English Methodists are taking ship for the Decennial Council which is to meet in the city of Washington. Ten years ago it met in London. Ten years hereafter it will meet in Sydney? Who can say where it will meet in 1911 or 1921? We know that wherever it meets, it will be composed of English-speaking men and women, collected together from all the lands which our race has made the realm of the Bible, and of the Sunday-school.

These sides of Methodism are often not apparent to Methodists; but they deserve attention. Most of the best things we do, we do unconsciously; and most of the best things we enjoy come to us as we are doing something else. It was when Saul went a-hunting after the wandering asses of his father, Kish, that he came upon the crown of Israel; and the Pilgrim Fathers only thought they were founding a quiet place to pray apart when they were in reality founding the American Republic. It is the same with Methodism. John Wesley has wrought vaster things than he ever dreamed of accomplishing when he set on foot the movement whose ever-growing results encompass the world. Wesleyanism has acted as a cement of the English-speaking race, and thereby contributed materially toward the solution of the supreme political problem of our time. Of all the phenomena of this century immeasurably the greatest is the Englishing of the world. Forty years ago Emerson declared of the English—"As they are many-headed so they are many-nationed; their colonization annexes archipelagoes and continents, and their speech seems destined to be the universal language of man." What he saw afar off is now near at hand. Mankind is becoming of one tongue, and that tongue speaks English.

The empire of the sea has been ours from of old, and before long all its shores will be English or American. The planet is girded by infant commonwealths of English-speaking men, some entirely, all virtually independent of the mother-country, even when nominally within the empire. How will these children of England dwell together when they have grown up? Are they destined to present the world with a magnificent spectacle of pacific federation, or to sadden the heart of mankind by reproducing on a vaster scale the savage and irrational condition of international chaos, which at this hour converts Europe into one huge camp? These are the supremely important questions of our day. On their solution depends the future of the world's peace and civilization.

It is the glory of Methodism that it has powerfully contributed to the forces that make for peace, unity, and federation. It has done this quite independently of its direct religious teaching. Of the ties which bind the English offshoots to the English stock, it is difficult to name any that more powerfully influence millions of men than those of religion. There is a famous passage in Carlyle's "Heroes," in which he proclaims that Shakespeare is the real unifier, the permanent king of English-speaking men. Another writer saw in Stratford-on-

Avon the centre of the world, the Mecca of the race which in a hundred years will speak only the tongue which Shakespeare spoke. But the new generation in the Colonies are growing up in ignorance of Shakespeare, nevertheless, under the stimulating influences of Methodism, the most famous centres of English life become real and visible to the English speaker in California or the Antipodes. Epworth is to thousands far more sacred as a pilgrim shrine than Stratford; and the Wesley Brothers, who founded the Methodist polity, are a more living force to-day, constraining the minds of English-speaking men to brotherly feeling and a sense of national unity than the Wellesleys, although the Wellesleys reared the Indian Empire and crushed the Empire of Napoleon.

The tie of a common denomination reinforces the link of a common language, and little as our Anglican friends like to admit it, Methodism is the greatest common denominator of all the Reformed Churches. There are 30,000,000 of Methodists, all speaking English, and all bound together by the common interests of a common faith; all looking to England as their Holy Land, the site of the tombs of their apostles, and the original tabernacle of their faith. The thoughts of Methodists all over the world are cast in the same mould, and that mould is English. Nothing was more remarkable in the recent International Council of Congregationalists in London than the passionate enthusiasm with which the descendants of the men of the *Mayflower*, and of the Ironsides of Cromwell recognized their common kinship. What is to be hoped is, that at Washington in October there may be as warm and sympathetic a greeting between the brothers in race and in religion who meet to take council together as to how best they may serve the cause of their common country.

The secular service which Methodism has rendered, and will continue to render to the race which is filling the world with the music of the English tongue is seldom recognized even by Methodists themselves. There are more Methodists in the world to-day than there were English-speaking people when Wesley was at Oxford, and as the Creator made of one blood all the nations of the earth, so Methodism has done much to make of one home all the English-speaking peoples.

RELIGION AND THE NATURALISTIC SCHOOL.

PASQUALE DI FRATTA.

La Rassegna Nazionale, Florence, September.

IT is said that scientific naturalism has done much good. The proposition is true, but not complete. For its completion, it is necessary to add that from a moral point of view scientific naturalism has also done much harm, and perhaps more harm than good. As long as it remained on the firm ground of inorganic and biological phenomena, its researches were fertile in brilliant and unexpected results. When it set to work, however, to study human and social facts, matters changed altogether. According to it, man in the final analysis is only a quadruped, elevated by special circumstances, and of the quadruped man has the instincts, the passions, and the tendencies more developed and perfected. Self-interest is the law of his actions. His affections, his sentiments, even the purest love, charity, patriotism, and a sense of duty, when thoroughly analyzed, can be reduced to so many forms of egotism. Disinterestedness does not, in fact, exist, and the virtue of self-sacrifice, when it exceeds certain bounds, is, according to some, an irrational thing, or even a species of insanity.

In such a system Religion, of course, especially suffers. Besides being a very important fact to study, it is an enemy which ought to be combatted to the utmost. It must be destroyed before you can roam in the lofty fields of science. It is curious that while in Germany, in England, and still more in the United States, they seek in every way to reconcile faith with science, and many reviews are published for this very purpose; in the Latin nations, in general, the contrary is the case. In

Italy, especially, we are not accused of having spared Religion in our scientific researches.

Some of our scientific men say, that religions are naught but superstitions, more or less gross; others find them to be the results of hereditary predeterminations, established in the nervous cells of the human organism; still others conceive religions to be anthropomorphic or sociological explanations. These fantastic hypotheses, however, are outdone by Professor Sergi, of Milan, who in a recent book* lays down the doctrine, that religions are organic maladies of the mind, which ought to be extirpated like malignant tumors. Unfortunately he does not say this in so many words, or at least he has not been very explicit; but, by way of compensation, a disciple of his, more ingenious than his master, has made a diagnosis of these tumors, and has found in religion the germs of I know not how many terrible evils—so many, indeed, that, according to this physician, humanity ought to have been long since dead and buried.

The adversaries of these extraordinary conclusions have armed themselves with weapons which are wholly unserviceable. Instead of attacking the enemy in his trenches, they have, through an ill-informed repugnance to the experimental method, contented themselves with remaining aloft in air-balloons. In such an unequal contest the positivists have greatly rejoiced and have easily answered: "Your reasoning is only the old *a priori* bungles; you wander in the clouds, while it is necessary to remain on the firm ground of facts and experience; and facts and experience, rightly interpreted, confirm our doctrines." Very well, say I, if it is necessary to remain on the firm ground of facts and experience, let us remain there. Even on that battle-ground, I think, the cause can be won.

The first fact I adduce is, that religions are a universal fact—a fact common to all peoples, the first traces of which go back to prehistoric times; and the more civilized the people, the deeper and more clearly perceived is their religious sentiment.

"We cannot admit," says the other side, "that religion is a phenomenon common to all peoples, for we can cite some who, by the unanimous report of many travelers, have neither rites, nor worship, nor creed, nor any idea of the divinity." I might deny this allegation, which many scientific men not suspected of timidity, and among them Darwin himself, have relegated to the world of fable. Admitting, however, that these people who have no idea of a God exist, how do you reconcile this fact with that other fact alleged by you, that in the soul of some higher animals there exists, in a state of indistinct germ, a fundamental impression, and indefinable something which, afterwards elaborated in the consciousness of mankind, is called religion, religious sentiment, religiosity, and other things?

These scientific people go further. "Do you not see," they say, "that religions have always been and are incessantly the inexhaustible fountains of evils? We could cite human sacrifices, wars, persecutions, ascetic furies, the superstitions and fanaticisms of the vulgar, the sacerdotal vendettas; but we content ourselves with mentioning the obstacles always interposed by religions to the progress of ideas and civilization."

All the evils, however, with the paternity of and exclusive responsibility for which these scientific gentlemen wish to saddle religion, would have existed if religion had never come to light. They are not an immediate product of religions, but originate in the general conditions of their environment, from the physical, organic, and psychical conditions of the peoples in whom they are manifested.

Besides, I affirm, that whatever evils have been produced by religion, they have been far outweighed by its benefits. It is impossible for conscientious observers among scientific men to overlook the immense ideal value of religion.

The critics who undertake to demolish religious sentiment

* *Origine dei fenomeni psichici e loro significazione biologica.* Milano.

go further. They say: "This supernatural world of which you declare the existence, this hidden power to which you give so many attributes, and from which all things take their start and have life, are but castles in the air, dreams of minds either weak or harassed by the unknown. Science, showing how and why things originate and develop, has done full and absolute justice to these fantastic constructions, founded on a false conception of nature and of man, and science will end by substituting its own sane and fertile ideals for those old and decaying ideals of religion."

Do you really know, gentlemen, how and why the things of this world and the universe originate and develop? Alas! what Saint Augustine said so many centuries ago is as true now as when he said it: *Hoc unum scio me nihil scire*. Our scientific books are full of names which reveal nothing but our ignorance. We call *chemical affinity* that by means of which bodies, under certain conditions, combine in a certain manner and form certain compositions. Nevertheless, if you ask what is this *affinity*, why it acts thus, and why the compositions have not infrequently qualities contrary to those of the component parts, we are obliged to answer, we do not know; and what is worse, we have to add, that we never shall know. When we say that the force of gravity acts in direct proportion to the mass, and in inverse proportion to the square of the distance, we do nothing but give a simple description of all the phenomena of attraction in the relations which are common and constant. The thing we want to know is what gravity itself is, and here the problem of the fall of the pear is as obscure and undecipherable as the problem of life itself.

THE AUTHORITY OF THE PULPIT IN A TIME OF CRITICAL RESEARCH AND SOCIAL CONFUSION.

WILLIAM JEWETT TUCKER.

Andover Review, Boston, October.

THE two causes which are now at work to weaken the immediate authority of the pulpit are so distinct as to require separate thought.

We will ask first for the true method of maintaining the authority of the pulpit pending the full results of historical criticism as applied to the Bible.

I need not argue that criticism must and ought to go on, and it should go without saying that *Christian* scholars should be the last scholars to be forbidden to inquire into the sources and grounds of faith. Biblical criticism does not affect all Churches alike, it bears most emphatically on the Presbyterian and Congregational communions, including the Baptist, for in these the Scriptures have had the place of greatest evidential value. The Episcopal communion finds its great supporting authority in the doctrine of the Church, and the Methodist communion in the doctrine of the Holy Spirit. It may prove to be greatly to our advantage if we are led to a deeper appreciation of these intermediate sources of authority. I can conceive of a vast increase of spiritual power to the Christian believer amongst us to whom the appeal is made for the first time in downright earnest to his own experience, who is really challenged to find within himself the ground and reason of the hope that is in him. The testimony of the Church, too, may not prove without value as evidence. If we cannot feel the security of a Church which hangs by the brittle thread of tradition to a divine origin, let us not ignore or underestimate that glorious continuity of life which, from the beginning until now, has marked the power and progress of the indwelling Spirit. In fact the less the insistence upon the claims of the Church to authority, the readier the acknowledgment of such authority as inheres in its very existence, and growth. In the language of Dr. Dale in his address at the recent Congregational Council: "The Church is a society of men, knowing for themselves, at first hand, the reality and glory of the Christian redemption; of men to whom the truth of the Christian Gospel is authenticated by a most certain experience—the experi-

ence not of an individual life merely but of a society. These controversies leave untouched the strong guarantees of our faith. For as every Church is a society of original and independent witnesses of the grace and power of Christ. . . . We know that Christ is alive from the dead, for he lives in them."

But while recognizing these as sources of authority of especial value at the present moment, I deem, nevertheless, that we shall best recover authority to the pulpit in its Biblical teachings, through the true understanding and intelligent use of Biblical criticism. Historical criticism we are to remember is purely a scientific process applied to the Scriptures indiscriminately by friend and foe. The attitude of a critic or a school does not long affect the issue. We need to rid ourselves of these personal elements, and, so far as the moral result is concerned, inquire solely what kind of a Bible historical criticism gives us.

We are in the habit of saying of the Reformation that it gave us an infallible Bible in place of an infallible Church. What it did give us was something infinitely more authoritative than infallibility, an open and living Bible, the Spirit of God brought by means of the truth in contact with the individual soul. Infallibility may be, and usually is, the lowest form of authority, and it is strange that Protestantism with the example of Romanism before it, should have allowed itself to be caught in the same difficulty. It is still more strange that experience has not taught the Protestant Churches to see that, though the Bible be allowed to be infallible, its real authority does not lie in its infallibility, but in the manifest presence of God in its pages; as God is therein revealed working through individuals and nations, making known his thoughts, desires, and purposes, and finally declaring Himself in sacrifice.

Now, if we believe in the providence of the Reformation, can any one fail to see the providential function of historical criticism in compelling the Protestant churches to go back of infallibility, into the deeper and more vital source of the authority of the Bible? The method may seem violent, but the necessity was so great that it is difficult to see how anything less radical could have sufficed, and the results now reached in many parts are seen to be so positive and spiritual that we may no longer doubt the final gain to the authority of the Scriptures, as a whole, from historical criticism. Historical criticism has already given far more than it has taken away. It has done away with the dilemma—terrible to many serious minds—either the Bible, word for word, from cover to cover, or no Bible at all. Having virtually gone through the New Testament the final result is seen to be not negative, but positive, and spiritually positive. For the first time since the traditions of His presence passed away, the Church has been brought face to face with its Lord and Master as a historical person. It is now doing the same for the Old Testament history, and giving to it that kind of reality which it has given to the age of Christ and the Apostles; and although as we advance backward, the historical perspective may grow more uncertain, still I see no reason to doubt that the method, if thoroughly and carefully used, may be followed as a trustworthy guide to the end.

[The second part of the paper discusses the proper attitude of the Church towards the present condition of social confusion. The presumption that something can be done to remedy it is certainly on the side of Christianity. Under its most advanced forms, intellectual, religious, and political freedom have been gained. But it is under these same advanced forms of Christianity that the social unrest and confusion are the greatest, and the Church is called on to do something in the matter. The Church has lost its hold on the masses through want of sympathy with the labor movement, and it becomes the duty of the pulpit, not to indorse all its methods, but to give honorable recognition to the principle which it represents. Trades unionism represents the long and bitter struggle of labor to gain an acknowledged place in the industrial system; and the cause for which this struggle has been carried on is worthy the sympathy of the Church. The Church must realize itself as part of the social order, as part of the same organic whole in which extreme wealth and pauperism and criminality are constitutional elements. The function of the Church must be enlarged, to meet its wider duties. The Church no longer stands for the mere rescue of individuals, but, by growing consent, for the regeneration of society.]

MISCELLANEOUS.

WHO WAS EL DORADO?

HENRY ROWAN LEMLY.

Century Magazine, New York, October.

THERE is nothing obscure in the etymology of this Spanish phrase which means literally "The Gilded"; yet to such an extent has it been abused, that few know that it originally related to a man and not to a country. As early as the sixteenth century it served to designate an imaginary region abounding in gold and precious stones in the interior of South America; but prior to this acceptance it had become a synonym for the most remarkable legend of the New World. The term was indeed an appellation of royalty, and El Dorado, perhaps, a veritable king, whose daily attire is said to have been a simple coating of aromatic resins, followed by a sprinkling of gold dust blown through a bamboo cane. But before going into the origin of this splendid fable, let us take a brief glance at the history and traditions of the Chibchas.

In 1532, the empire of the Incas was entirely overthrown, while in 1536 there still existed, unknown to the world, upon the high table lands of the eastern cordillera of the Andes, an agricultural people composed of more than a million souls, possessing populous cities, fortified places, and paved roads; an established priesthood with temples, altars, and sacrifices; an organized hereditary government, and a standing army, an approximate computation of time, various industries, and no little intelligence in husbandry. Over this growing civilization of the Chibchas the conquest swept like a hurricane. In the course of a few years, the people were deprived of their independence, their chiefs, their liberty, and even of their language, at the hands of the most cruel, blind, and persistent persecution; their very name was stricken from the catalogue of nations, their descendants condemned to oblivion of their origin; while the antiquarian was left in the doubt and confusion of fabulous ages with respect to events which immediately preceded this epoch. The hurriedly written narratives of the conquerors speak of the grandeur of the "Valley of Castles"—Bogota—of the extensive salt mines of Zipaquirá, of the potteries of Tinjacá, and especially of the great riches, the golden decorations, and the upright mummies covered with fine mantles inclosed in the temple of Suamoz, the principal sanctuary of the Chibchas. Nor were these descriptions exaggerated. In our day there have been found in ancient sepulchres, the most delicate cotton fabrics, well-preserved mummies, elaborately carved wooden articles of furniture, exquisite vases, and an infinite variety of golden ornaments and images. Beyond doubt the Chibchas had attained the third place in the civilization of aboriginal America; yet volumes have been written upon the Aztecs and Incas while the very name of this enlightened contemporary is almost unknown. The Chibchas were overthrown by Quesada, as successful a captain as Cortez or Pizarro, but unlike them he was never rewarded with the coveted marquisate of Spain, nor rendered famous by the master hand of Prescott.

The principal ruler of the Chibchas was the Zipa, whose capital was near the present city of Bogota; the government was despotic and the sovereign hereditary, but the succession was established in a sister's sons. The Zipa although rivaling Solomon in the number of his *thigues*, had only one legitimate wife, to whom the law gave the dying privilege of exacting from her royal husband an oath of chastity for five years.

The successor to the Zipa was closely confined in his youth and carefully educated, and before being permitted to exercise certain preliminary functions vested in him was more severely tempted than good St. Anthony. The Chibchas considered licentiousness, the worst enemy of justice, and the ability to control his passions the greatest virtue in a prince. They like-

wise required that those who offered sacrifices to the gods should be free from all sensuality, and their priests were vowed to celibacy and required to submit rigorously to the laws of chastity.

According to the Chibchas, the creator of the world was Chiminigagua, who, though obscure and indescribable himself, caused enormous black birds to fly through the universe distributing light, which they carried in their beaks. Then there came out of Lake Igagué near Tunja, a beautiful woman called Bachue, carrying a male child in her arms, from which pair all mankind are descended. Their principal deity was Bochica whom they considered the universal god, while Chibchacum was the especial protector of their nation. When the latter, becoming offended with his chosen people because of their excesses, produced a disastrous flood, Bochica appeared, heralded by a rainbow, and striking the enviroing mountains with his golden rod, made an outlet for the angry waters, by forming the celebrated cataract of Tequendama. This tradition, as related by Humboldt, attributes the flood to Chia, the beautiful but malignant wife of Bochica who was punished by being converted into the moon. Neuchatacoa was the Chibchan Bacchus to whom libations were offered on all holiday occasions.

Their betrothal and marriage ceremonies were quite as rational as modern usages. The aboriginal Corydon sent Phyllis one or more mantles, and if the gift was received, he seated himself in the doorway of the house until she brought him a gourd of *chicha*, which she first tasted, and then gave him to drink as a sign of acceptance. They were married by a priest, and during the ceremony, were required to stand face to face with their hands on each other's shoulders. The bride was asked if she would prefer Bochica to her husband, the latter to her children, and if she would love these better than herself; also if she would abstain from eating if her lord were hungry, and go to him without being called. These questions having been answered affirmatively, and the groom having said that he would take the woman, they were pronounced man and wife. The Chibchas ascribe their knowledge of agriculture to Chinzapagua (sent by God), an old man of another race and with a long white beard. The Chibchans have also a tradition of an immaculate conception. Paravey, who cites the finding of a junk upon the west coast of South America, compared the language of the Chibchas with the Sewa dialect of the Japanese, and found many philological analogues with almost complete identity of their respective numeral characters.

The legend of El Dorado is traced to the following tradition: The Zaque of the Guataritas had a young and beautiful wife of whom he was very fond, and correspondingly jealous. Fleeing from his reproaches of infidelity with their only child in her arms, she plunged into Lake Guatarita and sank beneath the surface. The royal husband commanded his retainers to recover his beloved wife and son. After many incantations a priest boldly plunged in, and returned with the marvelous tale that he had entered a magnificent palace at the bottom of the lake and found the late unhappy Cacica living contentedly as the wife of an immense serpent, the god of the waters.

The Zaque then had rafts made to the centre of the lake, and three or four times a year at the hour of noon he walked out to the end, having his body anointed with resins and sprinkled all over with gold dust. First throwing into the lake some gold pieces and emeralds, he took saponaceous herbs and washed off the gold dust and resin from his person into the lake, and the ceremony concluded, he came out of the water and resumed his mantle. It was this anointed figure, glittering in the noon-day sun that was known everywhere as El Dorado. Belalcázar having heard of it, determined on the conquest of the country, to which he and his soldiers at once gave the distinctive name La Provincia del Dorado. That is to say, the Province where the man or cacique gilds his body before offering sacrifice.

Books.

THE FAITH DOCTOR; A Story of New York. By Edward Eggleston, 12mo, pp. 427. New York: D. Appleton & Co. 1891.

[The poverty of invention shown by the godfathers of our City and State, in giving the same name to both, makes it necessary to say that the New York mentioned on the title page is the City of that name. Mr. Eggleston tells us in his Preface that there is no life he knows more intimately and none that he has known for so long a period as that of New York. Life and society, however, in the vast city are, as he admits, "complex"; and, unfortunately, with the two phases of that life of which he has endeavored to make much use in his story—fashionable society and banking—Mr. Eggleston's acquaintance is exceedingly limited. Yet this defect of local color is of but small consequence in a work of fiction, if it have the prime requisite of being entertaining—and entertaining the novel certainly is. There is humor in it, and we should not be surprised to hear that it had drawn tears from possessors of tender hearts. Its humor is none the worse for being occasionally sarcastic. "Memorial Day came round, and all the land showed its sorrow for the innumerable hosts that perished untimely in deadly battle and deadlier hospital, by keeping the day right joyously." The lower end of the Mall in Central Park is a place "where the colossal Walter Scott is asking his distinguished countryman, Robert Burns, just opposite, if all poets engaged in the agonizing work of poetic composition fall into such contortions as Burns does in this perpetual brass." "All the vast mass of things that had confronted and bullied Mrs. Van Horne so long was swept up into a rhetorical dustpan." The title of the novel inevitably suggests a professor of "mind-cure, faith-cure, Christian science, and other sorts of aerial therapeutics." Such a professor there is in the story, one Eleanor Arabella Bowyer, but she is drawn with lines needlessly and unwisely coarse. It is claimed that she is depicted quite closely after an original, and that may be; yet even shallow readers must perceive that Christian science could not possibly have gained so many dupes, were its average leaders so vulgar, ignorant, and transparently mercenary as this Bowyer. The heroine of the story is the faith doctor, who becomes known as such, much to her disgust. There are several good lessons to be drawn from the novel, the chief of which is, to beware of Bible-readers, especially those who read and exhort in fashionable houses. Want of space forbids our giving an outline of more than a portion of the tale. For the remainder of it, and how it ends, the reader must be referred to the book itself.]

CHARLES MILLARD, born and brought up in a small village in the State of New York, where his father was a shopkeeper, found himself at the age of twenty-one an orphan and the possessor of a little money, inherited from an uncle who had been a dealer in country produce in Washington Street, New York. This money was invested in the stock of a bank in New York city, and thither Millard determined to remove. Here he found it not difficult to get a place in the bank in which he was a stockholder. That was far less surprising, however, than the ease with which Millard, putting off all provincial manners and prejudices like an old suit of clothes, made his way to the front rank of the fashionable society of New York. He reached that rank with a rapidity which is astonishing, and soon became a recognized leader in the world of fashion. Mrs. Hilbrough, the wife of the vice-president of the bank in which Millard was, having removed to New York from Brooklyn, where she had contented herself with such mild forms of dissipation as "church socials" and the like, was desirous of getting a footing in the fashionable circles of New York. To attain that end she got her husband to invite Millard to dinner—and he graciously and condescendingly accepted the invitation.

To this dinner came, much to Mrs. Hilbrough's consternation, Miss Phillida Callender, a young girl to whom the hostess had given an indefinite invitation to come when she liked. Phillida was the daughter of a Presbyterian missionary, who had been stationed in Siam, where Phillida was born. Her father had died, leaving nothing to his wife and daughters, who supported themselves principally by letting lodgings. Phillida had been bred in a family pervaded with religious and propagandist ideas. She gave much time to Sunday-schools, missions, sick girls, and the like, and saw but little of the great world of society. She had glimpses of it, however, occasionally, being niece of Mrs. Gouverneur, who prided herself on being a Knickerbocker, and lived on the north side of Washington Square—the side still kept free from contact with the vulgar unknown. Phillida, besides, was attractive personally, not the least of her attractions being a beautiful voice, which she used with unconscious skill, and much refinement of speech and manner. Phillida's arrival was more fortunate for Mrs. Hilbrough than she supposed. Millard fell in love with the young lady at once, and for her sake started the wife of the vice-president on the way towards the haven which she desired to

reach. In no long time Millard and Phillida were engaged to be married.

It was after this engagement that one Mrs. Frankland, who, in teaching a Bible class of young ladies in a Sunday School, had discovered that she had gifts by which she exercised great influence over her hearers—and in the exercise of which gifts she felt keen delight—took to giving Bible readings, much to her pleasure and profit, in private houses. Mrs. Van Horne, a lady of great wealth and fashion was induced to open her drawing-room for Mrs. Frankland's Bible readings. These were attended by other people of fashion, on whom the reader's rich-toned voice, magnetic manner, and personal charms, made some impression. A much stronger impression, however, was made on one of her hearers, Phillida Callender. When the "apostle to the genteels," declaimed upon faith, as being that by which great wonders, such as healing the sick and raising the dead, could still be wrought, if people only possessed the requisite amount of faith, it appeared to Phillida's deeply religious and susceptible soul that Mrs. Frankland's words were a divine message. The young disciple, with that slight touch of fanaticism which was in her blood, determined to show her faith by trying to cure by prayer a young German girl, a helpless invalid whom Phillida had long cared for. Accordingly she prayed over and exhorted her Teutonic *protégée*, until the latter actually imagined she was better, and even became able to walk out. This cure, as it was called, gave Phillida a reputation, and this reputation lasting until the young girl's death, gradually spread from the humble quarters of the city, where the alleged cure had been performed, to higher circles.

It was no slight chagrin to Millard to hear his *fiancée* spoken of as a "faith doctor," and she was somewhat disgusted at finding herself thus named. She thought it her duty, however, to continue in the course in which she had started, and the result was that the engagement between herself and Millard was broken off.

A LITTLE TOUR IN IRELAND; Being a Visit to Dublin, Galway, Connemara, Athlone, Limerick, Killarney, Glengarriff, Cork, etc., etc. By an Oxonian. With Illustrations by John Leech. Pp. 218, 12 mo. New York: W. S. Gottsberger & Co. Paper, 50c.

[We gather from the first chapter, headed "Prefatory," that the author went to Ireland for change of air. In consequence of some constitutional infirmity, he was constantly falling in love. He could neither ride out, drive out, walk out, or row out, but he was sure to have an attack. His life, indeed, was an everlasting "Dream of Fair Women." These attacks sometimes occurred twice in one day, and on the occasion of one attack, he made a confidant of his friend Frank C., who, regarding it as a very severe case, recommended foreign travel, so the two resolved to replenish their sketch books by a fortnight's tour in Ireland. The proposed remedy did not promise much at the outset, for our Oxonian fell deeply in love again at Crewe station, with a face in the window of a passing train, and his heart was borne away rapidly toward Derby, by the "loveliest girl, that is to say, one of the loveliest girls, that ever graced an express train."

Once embarked on his journey the author's tone becomes more serious, there is no want of appreciation of the beauty of Ireland's daughters; but the beauty of its scenery and the picturesqueness of its peasantry, the humor and pathos of Irish life and character, are noted with the artist's eye, and graphically presented. The sketch deals also with the more serious problem of the economic and political condition of Ireland, for the most part illustrated by dialogue. The following short digest of a single chapter will afford a fair indication of the author's style and treatment.]

WE spent a pleasant evening in the common room of the inn. Among others was a landscape painter who told us, as we sipped our punch, that whiskey derived its name from the Irish *uiske*, the water; "the only water," quoth he, "that's fit for a gentleman to drink."

As we became confidential, I asked him what he thought of Ireland's prospects. "Well," he said, after a long, reflective pull at his little black *dudeen*, "I am not so sanguine as some with regard to the prosperity of Ireland. That which Pope said of man in general seems to me to be especially true with regard to Irishmen in particular, he 'never is, but always to be blest!' Every history or book of travels, written no matter when or by whom, always has the same moral—Ireland is emerging from a state of misery and degradation, followed by some fine old crusted quotations with regard to our capabilities and the wonderful results which might be achieved if only the hand of man did join with the hand of nature?"

"Pity," I thought, "that the hand of man should be unhappily preoccupied—with a blunderbuss!"

"No," he continued, "physicians—Danish, Saxon, and Norman—have prescribed for us (generally a course of bleeding and depletion)

with so little success; the grand panacea, Protestantism, has been administered to us—as gently as a ball to some restive horse, with a twitch upon our national nose and a thrust down our national throat—with so favorable results, that I begin to fear our malady is chronic.”

“I have heard before,” I remarked, “that Ireland has not been considered by her medical advisers to be a very good *subject*!”

“I see,” he answered; “but we are more loyal, perhaps, than you are inclined to suppose, and quite as much so as you have a right to expect. Some people seem surprised that we do not paint memorial pictures of Prince John and his Normans, ridiculing our Irish chiefs when they came to welcome them at Waterford, and chaffing them about their long hair and yellow shirts, which, I grant, must have been rather funny; that we exhibit no restlessness for the canonization of Cromwell, and make no pious pilgrimages to the tomb of Dutch William. Now I by no means say with Junius, that Ireland has been uniformly plundered and oppressed, but I do say that the bride which Pope Adrian—himself an Englishman—gave, with a gay marriage ring of emeralds, to your second Henry, has not been very lovingly dealt with.”

“The wedding,” I said, “has not been as yet productive of much happiness; but you must remember that if the husband has been harsh at times, and disagreeable, the conduct of the lady has been very aggravating and suspicious. Hath she not flirted with *Monsieur* and *Jonathan*? Hath she not decked herself with ribbons of obnoxious hue, and gone after strange priests whom John Bull honoreth not?”

“The fact is,” resumed my Irish friend, “we are too near a great country ever to be great ourselves, and are too proud, unhappily, to perform on No. 2.”

[In fact the humor of the book, and it is not wanting in genuine humor, constituted the author's serious labor; the reasoning on the political condition is the spontaneous flow; or, to use another figure, the humor is the sugar coating employed as a vehicle for the administration of the political pill.]

FREELAND; A Social Anticipation. By Dr. Theodor Hertzka. Translated by Arthur Hansom. 12mo, pp. 443. New York: D. Appleton & Co. 1891.

[This translation from the German of a well-known Viennese economist is made from the unabridged edition of a book which appeared early in 1890, and has since been followed by three editions in an abridged form. The author is the editor of a weekly in Vienna which he founded in 1889. He dislikes to be classed among Utopians, and claims that there is a great difference between his book and the works of imagination of which Sir Thomas More's “Utopia” is a type. The work, Dr. Hertzka maintains, is the outcome of earnest, sober reflection and of profound scientific investigation. He has put forth his views, as to how the existing conditions of things might be changed for the better, in the form of a fictitious narrative. Thoughtlessness and inaction, he believes, are the sole props of the existing economic and social order. There is nothing but our folly to prevent us from enjoying that happiness and abundance which the existing means of civilization are capable of providing for us. He has chosen to lay the scene of his narrative in the highlands of Equatorial Africa, the physical aspects of which he feels confident he has exactly depicted. He must have been pleased to find that the publication of “Freeland” immediately called forth in Germany and Austria, a desire to put the author's views in practice. In many of the larger towns and cities a number of persons belonging to all classes of society organized local societies for this purpose, and these local societies have now been united with an International Freeland Society. At the first meeting of the Vienna *Freilandverein* in March last, it was announced that a suitable tract of land in British East Africa, between Mount Kenia and the coast, had been placed at the disposal of the Society; and a hope was expressed that the actual formation of a Freeland Colony would not be long delayed. Instead of offering an outline of the scheme of the story, which must be more or less unsatisfactory, we give a digest of the conclusions to which the author has come.]

As a consequence of the splendid advances made in art and science, a moderate amount of labor ought to produce inexhaustible abundance for every one born of woman; and yet all these glorious achievements have not—as Stuart Mill forcibly says—been able to mitigate one human woe. The industrial activity of the present day is a ceaseless, confused struggle with the various symptoms of the dreadful evil known as “overproduction.” Protective duties, trusts, guild agitations, strikes—all these are but the desperate resistance offered by the classes engaged in production to the inexorable consequences of the apparently so absurd, but none the less real, phenomenon that increasing facility in the production of wealth brings ruin and misery in its train.

The actual social arrangements are the necessary results of the human struggle for existence, when the productiveness of labor was such that a single worker could produce, by the labor of his own hands, more than was indispensable to the sustenance of his animal nature, but not enough to enable him to satisfy his higher needs. With only this moderate degree of productiveness of labor, the exploitation of man

by man was the only way by which it was possible to ensure to individuals wealth and leisure, those fundamental essentials to higher culture. As soon, however, as the productiveness of labor reaches the point at which it is sufficient to satisfy also the highest requirements of every worker, the exploitation of man by man not only ceases to be a necessity of civilization, but becomes an obstacle to further progress, by hindering men from making full use of the industrial capacity to which they have attained.

The problem of political economy is nothing else but the question: “Why do we not become richer in proportion to our increasing capacity of producing wealth?”

The correct answer to this question is this: Because wealth does not consist in what can be produced, but in what is actually produced; the actual production, however, depends not merely upon the amount of productive power, but also upon the extent of what is required, not merely upon the possible supply, but also upon the possible demand. Yet the current social arrangements prevent the demand from increasing to the same extent as the productive capacity. In other words, we do not produce the wealth which our present capacity makes it possible for us to produce, but only so much as we have use for; and this use depends not upon a capacity of producing, but upon our capacity of consuming.

Capitalism stops the growth of wealth not—as Marx has it—by stimulating “production for the market,” but by preventing the consumption of the surplus produce; and that interest, though not unjust, will, nevertheless, in a condition of economic justice, become superfluous and objectless. If it be possible for the community to provide the capital for production, without thereby doing injury to either the principle of perfect individual freedom or to that of justice, if interest can be dispensed with, without introducing communistic control in its stead, then there no longer stands any positive obstacle in the way of the establishment of the free social order.

The best and the simplest way of establishing the future social order is set forth in this book. Such a way would most speedily and early lead to the desired result. At the same time the social life of the future may be brought about by means not corresponding exactly to those here described. If economic freedom and justice are to obtain in human society, they must be seriously determined upon; and it seems easier to unite a few thousands in such a determination than numberless millions, most of whom are not accustomed to accept the new—let it be ever so clear and self-evident—until it has been embodied in fact.

Nor is it necessary to suppose that, if a sufficient number of resolute men could be found to carry out the work of social emancipation, as delineated in this story, Equatorial Africa must be chosen as the scene of the undertaking. Similar results could be achieved in many other parts of our planet.

THE TEMPLE OPENED. A Guide to the Book. By Rev. W. H. Gill, A.M. 562 pp., 12mo. Philadelphia: J. B. Lippincott Company. 1891.

THE Plan of the work is simple. Liking the Bible to a Temple, the author constitutes himself a guide, placing himself at the service of those who wish to become acquainted with the history of the Sacred structure and the nature of its contents, asking and answering all such questions as the earnest inquirer would be likely to put. First, viewing the structure from the outside, the inquirer is taken round about it, marking its bulwarks, considering its palaces, and telling its towers; and then entering into its open portals, like Christian in the House of Interpreter, or in the Palace Beautiful, he is escorted from chamber to chamber, passing from one to another of all its sixty-six apartments, and is shewn the “excellent things” of each, and its “rareties” as well; his attention is called to its hidden beauties; and its rich treasures, many of which would otherwise remain concealed from the novice, are exposed to view.

“The Temple Opened” is fully abreast with the discussion of all questions respecting the Bible; the results of recent explorations, and the conclusions of critical inquiry being given in as few words as possible. The subjects of Inspiration and the Higher Criticism are treated at some length.

So much the author says in his preface. The work which is necessarily fragmentary, dealing separately with each Book, and with every salient feature of each Book, cannot be digested or presented in abstract form. It affords evidence of immense and careful labor and good scholarship; and we believe there are few Bible readers who might not consult it with profit. The author is evidently so convinced of the truth of the Bible that he does not hesitate to welcome the Higher Criticism as evidence in its favor.

The Press.

POLITICAL.

THE OHIO CAMPAIGN.

THE CAMPBELL-MCKINLEY DEBATE.

Chicago Tribune (Rep.), Oct. 10.—The joint debate between Governor Campbell and Major McKinley is disappointing. Each of them stuck to details and neglected the great underlying principles involved in their controversy. Never mind if McKinley did express the opinion in 1890 that wool would go up and under Lawrence-Harpster schedules it has gone down instead. Never mind if Governor Campbell did say last year that tinplate would not be made in this country, and American tinplate made somewhere is glittering now on the breast of every Ohio Republican. These matters may interest a few people, but they are not the vital points at issue in discussing the question of Free Trade *vs.* Protection. Why squabble about higher or lower rates of protective duties and their consequences when the real question is whether there shall be any duties at all on the competitive goods now dutiable; and whether tea, coffee, and sugar, now free, shall be made dutiable again? After years of preaching by Cleveland, tutoring by Waterson, and dragooning by Mills the Northern wing of the Democratic party, throwing off its "incidental protection and tariff reform" cloaks, has come out for naked Free Trade and down with all protection. Governor Campbell should defend that policy, if he can, to the satisfaction of the wageworkers, and not waste himself on wool and tin. Major McKinley should attack that Free Trade policy and explain the disastrous effect on the workingman, instead of defending the increased duties on barley and eggs imposed by his bill on the Canadian farmers. Governor Campbell asked any man in the crowd to stand up and say that the McKinley Bill has raised his wages, and none stood up, and then howled calamity about the decreased assessed value of farms in Ohio. Major McKinley asked farmers to rise who would sell their land as cheaply as before his bill was passed, and none rose; but the Major forgot to ask those of the crowd favoring the English Free Trade system who were willing to work for the rates of wages paid in Great Britain to produce her cheap goods to stand up, and Governor Campbell did not suggest such a test, as that would be getting too near the vitals of the real point in issue.

Providence Journal (Ind.), Oct. 10.—So far as the telegraphed reports go, there does not seem to have been anything said on either side that throws new light on the vital issues of the day or that need detain the attention of the country at large. It is instructive, of course, to see how carefully Governor Campbell avoids the currency question, thus again proving that the Democratic leaders have learned the mistake of the Ohio platform in even seeming to advocate free coinage; and, on the other hand, it is equally instructive to note how much of his speech Major McKinley devotes to an endeavor to prove that Democracy means free coinage, thus showing how rejoiced the Republicans would be to overshadow somewhat the importance of the tariff issue. In the rather brief attention given by Major McKinley to the defense of the law that bears his name there is one point that is worth a little notice. It is that he, like a good many other high tariff orators and writers, is beginning to push forward a new and decidedly remarkable argument in support and justification of the protective system. The argument is that customs duties reduce prices, or at least do not increase them. The audacity of this is what is remarkable. The intellect of a mere child must recognize and understand that in the long run goods on which taxes have been paid cannot be sold as low as if the taxes had not been required. When the high tariff advocates begin to argue against so obvious a fact as that an attempt to

show that prices have gone down under higher duties at the same time that they must show that they have gone up in order to prove that the tariff is of any benefit to anybody, it is simply an indication of the desperation of those who are struggling to defend a bad cause against the growing opposition of the people.

Chicago Inter-Ocean (Rep.), Oct. 10.—The best answer to Governor Campbell's rash assertion that the McKinley Bill had "placed increased duties on almost everything," and his fatuous attempt to prove by double entry that therefore almost everything *must* be dearer than formerly, came from the absolute personal knowledge of every man and woman who heard him that almost everything worn by them, used by them as furniture of their houses, or as implements of their trade, was not dearer, but cheaper, than formerly. You cannot prove by double entry that a man who has just eaten a full meal is hungry, or that he who has money in pocket is penniless, or that he who is well clothed is ragged. Neither could Governor Campbell prove by double entry to the farmers, merchants, and artisans who heard him that they suffering from woes that made them feel joyous, or from poverty that enabled them to pay their debts and to have a surplus to spend on pleasures. You can prove almost anything, with or without double entry, to a dissatisfied or wretched man, but when good times cause the existence of sound minds in sound bodies you cannot prove anything to be which is not. Governor Campbell forgot this.

Cleveland Plain-Dealer (Dem.), Oct. 10.—One of the most significant incidents in the Campbell-McKinley joint debate at Ada was the reference to the effect of the McKinley tariff on the wages of labor. In his opening remarks, Governor Campbell said: "Will every laboring man in this audience who has had his wages increased since the McKinley Bill please stand up and be counted?" The audience at Ada was made up of all political parties. Republican accounts of the meeting claim that at least half of them were Republicans. Certainly every supporter of McKinley in the crowd was anxious to give all the evidence in his power in support of Major McKinley and his tariff bill. But all the reports agree that not a single person stood up to be counted. Not a single voice in all that crowd acknowledged the slightest increase in wages since the passage more than a year ago of the bill that was pledged to give workmen more pay and steady work. When Major McKinley's turn to speak came he told the old story of the great good high protection would do, but he gave no instance where a workingman's wages had been increased since his bill became a law. In the whole broad land he could not find a single case to cite in answer to Governor Campbell's challenge, so he completely ignored the subject. But the workmen will not ignore it. They understand why Major McKinley did not tell Governor Campbell where the McKinley Bill had fulfilled the promise of its raising the wages of labor. He could not. Nor can anyone else.

M. Halstead, in the Cincinnati Commercial Gazette (Rep.), Oct. 10.—Mr. Campbell is a jaunty, saucy, and smart political actor, with a turn for making fun and a rattling disregard of logic, history, and consistency. He does not speak in public with great force, but in a conversational way, and makes a pleasant personal impression. He has, as a public man, had luck in small matters, such as being elected to Congress by a majority of three, but his streak of good fortune seems to be exhausted. If there is not an extraordinary and utterly improbable unknown force in Ohio, he is destined to be crushingly defeated. He does not impress the people as a man of fullness of information or strong convictions, and there is a suspicion of insincerity in his tariff talk when it is recollected that his distinction as a Democratic Congressman was that of a protectionist—a follower of Randall, opposing the Morrison Bill, and also the so-called Mills Bill—as it is remembered that he is of a Whig and Republi-

can family. Major McKinley is an earnest man and an orator. Protection is to him an exact science and a fact solemn as religion. No one can hear him without knowing that he absolutely believes every word he says, and that his impassioned eloquence springs from deep convictions. That McKinley was the master of the situation is plainly enough to be seen in the correspondence even of the Democratic papers.

Nashville American (Dem.), Oct. 9.—Governor Campbell's discussion of the tariff shows him to be a master of the art of presenting political issues to a popular audience in the most effective way. He marshalled his facts and arguments with consummate adroitness, and presented them in such a way as not only to please the fancy of his audience, but so as to fasten them upon their minds. The striking facts which Governor Campbell placed against McKinley's eulogy of the high tariff policy of the Republican party and especially against the rosy predictions he made as to the effect of his own bill prior to its passage were unanswerable, and Major McKinley made little or no effort to answer them. Under the McKinley Bill the number of failures has increased 17 per cent. for the nine months of 1891 as against a like period of 1890. He showed that more than 300 protected manufacturers have reduced wages since the McKinley Bill was passed, and not one had increased them. In regard to agriculture he quoted from the Republican Secretary of the State Board of Equalization a statement showing that in ten years the appraised value of farm land had depreciated \$98,000,000.

THE ATTACK ON GOVERNOR CAMPBELL.

Cincinnati Times-Star (Rep.), Oct. 10.—Those who are conducting the Republican State campaign, and who alone have authority to direct its course, are making principles, not personalities, paramount. This is true also as to the managers of the Democratic party. It is their privilege, and no one else's, to do this, and the assumption of authority by others who are irresponsible is necessarily highly repugnant to those on whom the charge of affairs rests and upon whom the blame or credit for the result will be placed. The obtrusion into the contest of Governor Campbell's private business and the household affairs of his estimable wife, which the Governor declares to be false, is foolish, presumptuous, and dangerous, not only not sanctioned by Republicans, but deplored and repudiated by them. Major McKinley disapproves of any personalities. He so announced in the opening of the campaign. He is making a dignified and serious contest with Governor Campbell, and the voters of Ohio should not be diverted from the issues.

Richmond (Va.) Times (Dem.), Oct. 11.—Everything indicates that Campbell is gaining ground. He may lose several thousand Democratic votes in Hamilton County because of the position he took against the corrupt Democratic officials in Cincinnati, but he will gain more than he will lose, as well because of the confidence which will be reposed in him on account of his bold stand against malfeasance in office in his own party, as because of the dissatisfaction of the Republican agriculturists of the State over the oppression of McKinley taxation. Besides this, the managers of the Republican party are manifesting much uneasiness at the back-acting effect of their recent slanders against him regarding his losses on Wall street and his standing as a business man. These falsehoods, which led to his suing the *Cincinnati Commercial Gazette* for \$50,000, have brought him much sympathy, and the Republican leaders realize that he is gaining strength as a result of the despicable character of the personal warfare they have waged upon him.

Salt Lake Tribune (Ind.), Oct. 8.—Governor Campbell of Ohio makes a mistake in suing newspapers for libel because of campaign slanders while the campaign is still going on. If he never dealt in stocks, all that is necessary

for him to do will be to say he never did; while if he has, and on his libel suit he proves that he did not lose \$500,000, but he did lose \$5,000, the jury will simply take in mind the thought that he dealt in stocks, and that he was an old fool to make a fuss about the charge, and they will assess him the costs. Governor Campbell has done three or four things lately that lead to the suspicion that his courage is always manifested in the wrong place.

THE REPUBLICANS AND THE BALLOT ACT.

Boston Journal (Rep.), Oct. 9.—Those Republicans in Ohio who, led by the Cincinnati *Commercial Gazette*, are employing their leisure in denouncing and ridiculing the Australian ballot system, would present a much better figure if they would devote themselves to explaining its provisions and educating the voters to its proper use. The ballot is to be used at the approaching election, and it would seem to be the course of wisdom to do what may be done to diminish its apparent difficulties rather than to magnify them. Experience in this State and elsewhere has shown that the Australian ballot is not nearly so formidable as the opponents of the system always represent it to be. It takes only a very moderate amount of intelligence in the voter to use it understandingly, and there is no State in which it has been given a fair trial in which a movement to revert to the old order of things would be considered for a moment. The *Commercial Gazette* libels Ohio Republicans when it represents them as likely to be overcome by the intricacies of the Australian system. Nothing is to be gained, and much may be imperiled, by railing at the "kangaroo ballot," as the *Commercial Gazette* designates it. The ballot has come to stay. It favors intelligence as against ignorance and honesty as against fraud. Ohio Republicans may profit by the example of the Democrats, who, instead of abusing the new system, are taking measures for the careful drilling of their voters in its effective use. This is the kind of work that will tell.

CONCERNING TACTICS.

Chicago Herald (Dem.), Oct. 8.—There is one thing we may depend upon. If McKinley wins he and all the rest of the Republican leaders will claim that his success is a popular indorsement of the McKinley tariff; if he loses he and they will lay it all to the silver question, and insist that the tariff was not an issue at all. The obvious policy of the Democrats, therefore, is to press the tariff issue and keep it at the front so that there may be no mistake as to the meaning of the result.

THE NEW YORK CAMPAIGN.

CLEVELAND.

Charleston News and Courier (Dem.), Oct. 10.—Some of the Democrats of New York have been sulking in their tents because of their outrageous treatment at the Saratoga Convention, and many of the Mugwumps could be happy with Fessett if only Tom Platt were out of the way; but with the words of Mr. Cleveland ringing in their ears they should no longer hesitate which banner they will follow in the present campaign. The Mugwumps must go with Cleveland or stultify themselves; the County Democracy should not fail to respond to his high call to arms. As New York goes next month, New York will go next year. If tariff reform, honest money, clean election methods, civil service reform, and local self-government and a Democratic President are worth having in 1892, they are worth fighting for in 1891. All of these issues will be safe if Flower is elected Governor of New York; all of them will be imperiled if Fessett is successful. Mr. Cleveland was at his best on Thursday night. It is evident that he does not intend "to be left out in this contest." His speech was worth a hundred thousand votes to the Democratic ticket. The people honor him, and believe in him. This is evident from the

enthusiasm with which he is everywhere received. He will be the Democratic nominee for President in 1892, and he will lead the party to victory. Even Governor Hill will go with him at the next election.

Brooklyn Standard-Union (Rep.), Oct. 9.—Mr. Cleveland, in coming forward now to champion Tammany, has descended from the pedestal upon which he has been placed by the credulity, devotion, and superstition of the personal Mugwumpery that has idealized and deified him. He has, however, played the part of a practical politician, and one who knows where and how to bend to pick up something. He found Tammany in complete possession of the Democratic party, pushing a campaign in which victory means for the old society State supremacy and National ambition; but sorely beset, with friends falling away and enemies alert and confident. He found the position of the man who bars his way to the candidacy of his party for the Presidency—Governor Hill—shaken and insecure, and knew that Mr. Flower was an amiable, kindly, confiding, yielding, twining gentleman, with a large stock of goodwill, and abundant money ready for boodle purposes, the possession of Tammany, and, so far as he had will of his own about anything, something of a Cleveland man at heart. Here was Cleveland's chance, and he took it—we will not say with a jump, for that would imply exercise too violent—but he scrambled to grasp it. He has done wisely as a candidate for the Presidency. Tammany will at least glorify him until after the election.

HILL.

New York Times (Ind.), Oct. 9.—Next to ex-President Cleveland, Governor Hill was, of course, the speaker who attracted most attention and excited the greatest interest. The mere fact that he appeared as one of the chief speakers at a meeting presided over by the ex-President, and that they were united in support of the common cause of their party, was one of the sources of the prevailing enthusiasm. The Governor divided his attention fairly between National and State questions, and it naturally fell to him to assail the record of the Republican party in State affairs and attack the course of Senator Fessett at Albany, which he did with a good deal of effect. Mr. Hill's treatment of the tariff question was fully in accord with the position of his party, and he displayed more skill in dealing with it than has been customary with him. But he was not equally happy in his discussion of the currency plank of the Saratoga platform. The most effective thing in Governor Hill's reference to State questions was his exposure of the jobbery that was involved in the opposition to the World's Fair Bill in the Senate at Albany in the winter of 1890. The exposure of this scandal was a telling blow.

Albany Argus (Cleveland Dem.), Oct. 9.—The *Argus* devotes to-day a very large amount of its space to the comprehensive speech of Governor Hill at the Cooper Union last evening. We urge every Democrat, every Independent, and every doubtful voter to read it, especially those portions relating to State issues and State legislation, on which the Governor of the State is peculiarly qualified to speak. It presents, in an able fashion, nearly all of the issues of the campaign, and is an armory of weapons for Democratic offense and defense, gathered from the records of State departments and of the Legislature, with which a winning battle can be fought. A dozen issues of the *Argus* could be filled with quotations from and comment upon this strong and comprehensive address.

SOME MORE BITTER WORDS FROM "PUCK."

Puck (Ind., New York), Oct. 7.—The Republicans of New York have lost all conception of citizenship in their one dominating idea of hating, fighting, and injuring the Democratic party. They do not care to have New York well governed if she has to be governed

by Democrats. They do not care if she loses the World's Fair, so long as her gaining it might reflect credit upon a Democratic Administration. Her interests, her desires, her ambitions are nothing to them, children of hers though they are, so long as they can in some futile, mean, purposeless way embarrass the party that outnumbers them two to one. The Republican New Yorker who follows the lead of Tom Platt is a rank bad citizen. He does not want to see his town well cared for—unless his own party can do the caring for. He hates to hear of the efficiency of the Police and Fire Departments. He has no pride in knowing that the city's credit is good, and her bonds are an excellent investment. He looks with malice and bitterness of spirit upon her prosperity. He revels in exposing her defects and deficiencies. Every square foot of smooth asphalt pavement that is laid in her streets is a grief to his soul—because a Democrat is her Mayor. If a few stones are lifted in Broadway he says, "Why don't the authorities have these pipes and subways put in order once for all?" When the authorities start in to put the pipes and subways in order once for all, he cries out: "Why are the people outraged and the street torn up?" And therein you have the whole of his logic and the whole of his citizenship.

JUDGE GRESHAM ON CORRUPTION.

From Hon. Walter Q. Gresham's Speech at the Unveiling of the Chicago Grant Monument, Oct. 7.—It is worse than idle to shut our eyes to the existence of corrupt methods and practices in our politics which threaten to subvert our free institutions. The people are often cheated at the polls and in legislation, and prizes which should be the reward of honest merit are too frequently bestowed upon the cunning and the unscrupulous rich. Real freedom is not enjoyed by the people unless the laws are enacted by their honestly-chosen representatives, and their freedom of action is as much impaired when it is corruptly influenced as if controlled by force. The man who accepts a bribe of any sort places his conscience and judgment in the vilest bondage. He is no longer free. Argument is wasted on him. Considerations of the public weal or woe do not affect him. Bayonets at the polls would not control his conduct more effectively. And men who contribute money to buy votes, and to bribe the people's representatives, as well as those who disburse it, are deadly enemies of the Republic. Their greed and love of power are greater than their love of country. They impair popular respect for law, which is the only safeguard for life and property; and it will be an evil day for the Nation when its preservation depends upon their patriotism and courage. They may masquerade in the garb of righteousness, and address the people in the language of patriotism; but their virtues are assumed; they are hypocrites and assassins of liberty, and would welcome a dynasty rather than shed their blood in defense of popular government. Their shameless and insidious attacks on free institutions are infinitely more dangerous than the revolutionary teachings and practices of a comparatively few visionary and misguided men and women in our large cities.

SILVER.

Christian Union (New York), Oct. 10.—An examination of the terms of the Sherman Law will show that the present professed panic is as baseless as that of the New York financiers in 1878 lest the Bland Bill (requiring the coinage of \$24,000,000 in silver a year) should speedily bring the country to an 80-cent dollar. Under the Sherman Act, as under the Bland Act, no mine-owner can get one of the silver dollars without depositing a gold dollar's worth of silver bullion for it. Under this condition no silver dollar or silver certificate can be issued which is not of equal value with a gold dollar. In one respect the Sherman Act is safer than the Bland Act, for under it the coinage of the purchased bullion has been stopped, and a

gold dollar's worth of this bullion is held in the Treasury against every dollar of certificates issued. The confidence of people in the West, that even the free coinage of silver would not result in a depreciated dollar, is due in large measure to the unfulfilled prophecies of disaster which greeted the Bland Bill and are now greeting the Sherman Bill. The *Christian Union* does not believe in free coinage. The moment an act is passed permitting the mine-owner to get a silver dollar upon the deposit of the silver bullion contained therein (now worth 70 cents), a depreciated currency is authorized, and must follow if the law stands. Mr. Giffen, though disinterested, is in the dark. If a silver crisis were inevitable, and we were about to come upon a silver basis, American houses would be buying silver from abroad, not gold; for throwing 700,000,000 gold dollars out of circulation and replacing them by silver, would raise the value of silver. As to the panic among the bankers, we shall believe that it is genuine when we see them willing to sell one thousand silver dollars for nine hundred and ninety-nine gold ones.

IT IS ONLY A TRUCE.

Houston (Tex.) Post (Dem.), Oct. 9.—The free coinage of silver is regarded as a danger which once threatened, but which has happily passed, by the esteemed *Boston Herald*. That is probably the way it looks in Boston, where both parties oppose free coinage, but it is not so in the West where nearly all the Democrats and a good many of the Republicans want to see silver placed on exactly the same footing as gold. Still the coinage question may not be pushed with great vigor for the present, for the reason that it is deemed wiser to first get rid of the tariff iniquity upon which all the Democratic batteries are now turned. One thing at a time is considered pretty good tactics, but meanwhile a running fire will be kept up just to show the enemies of silver that their time is coming.

TEN YEARS OF CIVIL SERVICE REFORM.

Harper's Weekly (Ind., New York), Oct. 10. The National Civil Service Reform League has just held its tenth annual meeting. Upon the completion of its tenth year a retrospect of the progress of reform within that period is exceedingly gratifying. There is a Republican impression that nothing was accomplished for reform during the Cleveland Administration, and a Democratic belief that the reform has receded under Harrison. Both impressions are incorrect. The advance of the reform since the organization of the League has been steady and constant; but, while its principles have been practically applied to a quarter of the whole public service, the favorable change in public opinion is the great victory that makes further progress easier and secures all that has been achieved. Among the general results as shown by the survey of ten years, are, in the first place, the passage of the Reform Law in 1883, the appointment of a Commission which put the law honestly into operation, and the faithful support of the Commission by Presidents Arthur, Cleveland, and Harrison. During these three Administrations the law, although its scope is limited, has been honestly observed, and the classified service has been extended so as to embrace fully twenty-five per cent. of the public employes. The system of political assessments, one of the worst outrages of the spoils system, although not destroyed, has been not only greatly restrained in its ravages, but has fallen under general contempt. Another and most important result of the reform within the ten years of the League is the demonstration of its entire practicability. The radical change in public opinion is shown by the fact that it is becoming personally discreditable for a public officer to make himself a spoils agent either for a boss or for a party.

PRESENT ATTITUDE OF THE ALLIANCE.

National Economist (Farmers' Alliance, Washington), Oct. 10.—The *Economist* is on

the watch-tower and has a fine view of the Order in all the States. It receives hundreds of papers and hundreds of letters every day, and the evidence thus adduced shows more plainly now than ever before that there is no tendency or disposition on the part of the membership to convert the Order into a political party. Those who have always been Democrats believe in the principles of Democracy, and those who have always been Republicans believe in the principles upon which the Republican party was founded. Those who believe in the principles of the Farmers' Alliance contend that both parties are being controlled and dominated by special interests which are inimical to the general welfare, and this contention has grown so sharp that the influence within each party controlled by the special interests is seeking to drive this element, which believes in Alliance principles, from the party; they act on the policy that this element had better be expelled from the party than allowed to dominate it by force of superior numbers. In their efforts to drive this element from the party they are assisted by what is now getting to be a strong element in politics, the straight-out third party men. They believe there is no hope of reform in either of the old parties, and advocate the new party as such, and seek to induce all those who believe in the principles of the Alliances to join them in advocating them; consequently the position of Alliance men is one in which the bosses of the old parties are trying to drive them to a third party and the managers of the third party move are begging them to come.

THE BARDSLEY ROBBERIES.—"Still in the dark" is the answer to every question from the robbed people as to the Bardsley robbery. They know that, including city and State, over two millions have been lost, but who received it or whether it has gone, is yet a sealed book. Yes, we are "still in the dark," but why? If the people who have been robbed felt assured that everything had been done that could have been done to trace these robberies and bring the guilty parties to justice, they would be less inclined to complain; but the conviction is very general that every line of investigation has been halted or hindered by some unseen power, to protect personal or political interests. "Still in the dark" is a poor answer to a city and State that have been robbed of over two millions, and no trace of the stolen money six months after the discovery of the crime. What personal or political interest has paralyzed the arm of inquiry in every channel? The people want to know the truth; they want to know the guilty parties, and they will huc to the line to end the regulation answer to every inquiry—"Still in the dark."—*Philadelphia Times (Ind.), Oct. 11.*

FOREIGN.

QUESTIONS OF LEADERSHIP IN ENGLAND AND IRELAND.

Springfield Union, Oct. 10.—To-day the eyes of Conservatives and Liberals alike are directed to the vacant leadership of the Tory party in the House of Commons. There can be, of course, but few candidates proposed. Although the appointment rests nominally in the power of Lord Salisbury, it remains practically necessary for him to appoint some person who can command the following of the party. The choice is thus narrowed to a very few names. The leaders already mentioned are: Mr. Goschen, Chancellor of the Exchequer; Mr. Balfour, Chief Secretary for Ireland, and Sir Hicks-Beach, President of the Board of Trade. Mr. Goschen seems to be favored only by his personal friends and by the Liberals who see in his leadership the promise of revolt within the Tory lines. Mr. Balfour is already so deeply engaged in the management of the Irish Government Bill that, in his present delicate health, he is unwilling to undertake the responsibilities of the position. The ap-

pointment of Sir Hicks-Beach would undoubtedly be pleasing to the official circle, although his leadership could not command the enthusiastic support that would be accorded to Mr. Balfour.

New York Times, Oct. 13.—It may be conceded that Mr. McCarthy's leadership is provisional, and that the real leadership is in commission, waiting for a man who shall command it by evident strength and eminent services. There is nobody now in the Irish party who has shown the capacity that Parnell showed to organize the party into a political machine powerful enough to command the attention of the House of Commons, and of the British public, and to compel a hearing for Irish demands. But that work does not need to be done over again. It was the political life work of Parnell, and all that is required of his survivors is not to destroy it. Fortunately those who have shown a disposition to destroy it are the minority who followed Parnell's lead even after he himself had made his leadership impossible, and they are feeble in numbers and in influence. While Parnell was still alive and lent whatever was left to him of prestige to the effort, they made repeated appeals to the Irish people, and in every one of them they failed. No doubt if they could take another appeal just now when the death of Parnell has produced an emotional crisis among a very excitable race they might fare better. But the crisis will subside, and presently the Irish people will resume the condition of mind in which they were before Parnell's death, when they rejected the appeals brought by the Parnellites while the Parnellites still had the advantage of Parnell and the Parnell issue. Then the issue of devotion to a dead leader, who was discredited before he died, will be seen to be altogether too fantastic even for Irish politics.

THE RUSSIAN LOAN.

New York Staats-Zeitung, Oct. 10.—The enormous difficulties that Wyszegradski has experienced in his latest efforts to float a loan contrast so sharply with the facility with which on previous occasions he placed loans ten and even twenty times larger, as to leave no escape from the conclusion that it will be long before he will be afforded opportunity and inclination to make further experiments in the same direction. These difficulties rendered it necessary for the Finance Minister to resort once more to the so-called "domestic loan" as a supplementary measure—that is, to a fresh issue of paper-ruble currency; and it is evident that such an increase of unprotected paper money must lower the national credit. The times for easy undertakings are past for Wyszegradski, and this is true precisely to the same extent that confidence in Russia's desire for peace has been shaken. So long as the Finance Minister, however artfully, was able to give color to the impression that Russia would persist in the policy of masterly inactivity, he was able, despite the most notorious preparations for war, to convert an old 5 and 4½ per cent. loan of not less than 1,744,000,000 gold rubles into a new 4 per cent. loan of 1,840,000,000. By this fortunate conversion he secured the threefold advantage of a strong accumulation of gold, the reduction of interest and annuities (the latter especially by postponement of the period of redemption) from 111,000,000 to less than 81,000,000 rubles, and hence the promotion of the nation's credit to an unprecedented extent. Then came, beginning with the Kronstadt demonstration, that long series of important symptoms of a "strong Russian policy" which disillusionized politicians and financiers alike. The card-house on whose roof Russian 4 per cents. (quoted at 87) looked so attractive, tumbled suddenly, the value of the ruble fell 10 per cent. and more, and Wyszegradski had at length to be thankful that French "patriotism" enabled him to place the long-desired loan at not much below 80. Let us hope that the Czar will take to heart this clear evidence of his dependence upon the good will of capital. Russia will not be in a hurry to test her credit by another appeal to the financiers

of Europe. If she desires war she must float her own paper currency. The injury will then be confined to those who still allow themselves to be ruled by a Czar.

GERMAN SOCIALIST DISSENSIONS.

New York Tribune, Oct. 13.—Whatever else may be said about Emperor William's methods of administering the Government of Germany, it must be admitted that his policy in dealing with the problems presented by Labor and Socialism has been marked by rare wisdom and foresight. So long as Prince Bismarck maintained the anti-Socialist laws, the various elements of the Socialist and Labor parties were obliged to sink all factional divergencies and to unite into one powerful body for the purpose of common defense against administrative oppression. Since Emperor William, however, repealed the exceptional legislation against them and placed them upon identically the same footing as every other German citizen, the necessity of cohesion was no longer so apparent, and internal dissensions until then latent quickly came to the surface. To-day the Socialist and Labor element in Germany is split up into a number of small groups, which devote far more energy and bitterness toward fighting one another than they have formerly displayed in combating the Government. The extent to which these dissensions have damaged and discredited the cause of Labor and Socialism in Germany may be estimated by the fact that during the last twelve months the trades unions of the Social-Democrats have lost slightly over 50 per cent. of their members. Their leaders are no longer able to conceal this, and have, moreover, been forced to admit that their funds are exhausted. Indeed, the General Strike Committee of the party has just issued a circular to the various trades unions, exhorting them at all hazards to avoid any strike having for its object shorter hours or an increase of wages, and intimating that it was unable any longer to raise funds either for strikes of that kind, or even for those organized for purposes of defense. The cause of Socialism and of organized labor in Germany may, therefore, be regarded as being in a very demoralized condition—demoralized, too, not by persecution, but by the absence thereof.

THE EUROPEAN GOLD SUPPLY.

Money (London), Sept. 19.—How much gold could Europe spare without risking a serious disturbance of the money market? The Bank of England holds at present, in round figures, somewhat over 26¼ millions sterling; the Bank of France holds a little under 54 millions sterling; and the Imperial Bank of Germany holds about 36¼ millions sterling. These three great institutions, therefore, hold among them about 116½ millions sterling. We need not now take account of the smaller banks, nor even of the Imperial Bank of Russia; it is enough to point out that the three greatest banking institutions of Europe hold such an enormous sum in gold. In the first half of the current year the United States sent to Europe about 15 millions sterling in gold; it is clear that the 15 millions sterling might be returned without any serious inconvenience to the European money market. Even if the three great banks parted with 16½ millions sterling in gold, they would still have the enormous sum of 100 millions sterling left, which would be a million and a half more than was shipped from New York in the first half of the year without drawing upon Russia and the smaller European banks. It is evident, indeed, that the Bank of France alone might part with 10 millions without endangering the stability of the Paris market; and it is equally clear that the Imperial Bank of Germany might do the same without serious danger in Berlin. It is hardly likely, however, that the United States will require as much as 16½ millions sterling in gold; but even if they do, the sum can be spared. The holdings of the principal European banks are as follows: Bank of England, £26,312,000; Bank of France, £53,814,000;

Imperial Bank of Germany, £37,250,000; Austro-Hungarian Bank, £5,468,000; Netherlands Bank, £3,364,000; National Bank of Belgium, £4,429,000; Bank of Spain, £5,660,000.

A PERMANENT PANIC IN EUROPE.

Il Diritto (Rome), Sept. 17.—Among the many comments on the Sigrí affair, one incontrovertible and important conclusion to be drawn from it seems to have escaped attention. Some of the French papers called the landing of the British troops at Sigrí an act of international piracy. In France generally, the press took occasion to warn Europe that France would not tolerate an act of reprisal by the English against Russia on account of the advantages obtained by the latter country through Turkey's consent to pass certain of her vessels through the Dardanelles. If comments in the press of other parts of Europe were less warlike and threatening, they still made it plain that the public mind is at extreme tension, and ready to take fright from the slightest cause. Now that the fear has passed and Europe breathes again, we see that there has been furnished incontestable proof that Europe is in a state of permanent panic. This is certainly a precarious and dangerous condition for the Old World to be in. To be constantly expecting disaster, to construe the smallest incident out of the common run as an indication of approaching misfortune, is no more healthy for States than for individuals. When such a state of things exists the body politic is out of joint. Its condition invites disturbance of its functions. That there may be a change in this respect, and that calm hopefulness may succeed to this anxiety and apprehension, must be the ardent wish of every lover of humanity.

SHALL BERLIN BE A SEAPORT?

The Bullionist (London), Sept. 26.—The question of establishing water communication between Berlin and the sea cannot be understood in its right bearings until the theory that wheel carriage is more economical than water carriage be exploded. The desiderated railroad tariffs of one pfennig per German mile can only be obtained under exceptionally favorable circumstances, while on the water-ways this freight can be usually afforded. The cost of such a system of canals as would satisfy the requirements of the German Empire would be from £20,000,000 to £25,000,000, but the trouble in the matter is that the Government is afraid that canal transport would be detrimental to railroad operations. It seems to be overlooked that canals are more a necessary complement to railroads than direct rivals, inasmuch as they stimulate traffic and trade to a great extent. The question of a ship canal from Berlin to the North Sea does not, however, seem to depend upon the controversy over the economy of canals in comparison with railway transport. It is of course desirable that the capital of any country should be made accessible to navigation. At the present time Berlin is not in this position; and situate as it is in the heart of the country, and the central point of commerce and finance, it is highly desirable that it should be rendered a seaport, where vessels can load directly and take their cargoes out to sea without transshipment. We shall probably hear further about the ship canal from Berlin to the North Sea in the near future.

RELIGIOUS.

THE HOLY COAT.

The following is the text of the Pope's letter to the Bishop of Treves, approving the exhibition of the Holy Coat:

Venerable Brother, Greeting and Apostolic Benediction.

We have seen by your letter of the 4th June that you intend to repeat, after a long interval, a solemnity handed down from of old, dear to the faithful, and especially so to the people of Treves, inasmuch as you are going to expose for public veneration the

seamless garment of our Lord Jesus Christ, which the Cathedral of Treves prizes as her greatest treasure. You mention that a desire to this effect has been expressed by the Catholic men of Germany who met in your venerable cathedral city in the year 1887. This is just; for after the removal of the many difficulties which in many ways impeded the display of Catholic life with you, the want is felt of using the blessings of the regained peace for the fostering and the confirmation of the faith. You feel convinced that the honor which is to be shown to the holy relics will serve to the glory of God, and at the same time further the religious feelings of the people as well as the sanctification of souls. It is, indeed, a beautiful and wholesome thought, especially in these times which are becoming so estranged from the Christian faith, to awaken publicly holy memories and to invite the Christian people to remember the august mysteries of man's redemption. Therefore, we consider your intention praiseworthy, not only because it is so opportune, but also because piety will be increased by it, and we cannot do otherwise than encourage you to see it carried out with God's help and with our full sanction. Bearing in mind the instruction which our predecessor, Leo X., gave on a similar occasion by the apostolic letter, "Salvator Noster," of 26th January, 1514, we have decided, for the greater encouragement of public devotion, and in order to reap more bountiful results, to grant to all pilgrims from far and near the blessings of a papal indulgence for the cleansing of souls. The particulars you will find in the brief which we caused to be made out. Meanwhile we give as a pledge of divine favors, and as proof of our affection to you, venerable brother, to your clergy, and to your people, with all our heart, the apostolic benediction.

Given at Rome, June 11, 1891, in the fourteenth year of our pontificate

AN EPISCOPALIAN INFERENCE.

Living Church (Prot. Epis., Chicago), Oct. 10.—For intelligent men the Roman Church has been making herself more and more impossible. It has become out of the question for a churchman versed in the ancient Catholic theology to find in Rome a refuge. Once we lost some such. But who can name any men of eminence or station in the American Church who have left her since 1856, when the Pope by his sole authority added a new dogma to the faith? And surely since 1870 the gulf has been made almost impassable. Such events as that of Treves are calculated only to create fresh disgust and the conviction that whatever difficulties we have to encounter, those things which the Roman Church has created and which she sanctions by the highest authority, are no less serious. We at least are not called upon to believe a fraud or to refrain from exposing a lie.

A DAY AT TREVES.

The Evangelist (New York), Oct. 8.—As the religious pilgrims who visited Treves during the period appointed for the exhibition of the coat alleged to have been worn by our Saviour at the time of His Crucifixion did not generally remain over night in that city, one day was very much like those which had preceded or followed it. A brief account, therefore, of the proceedings of the first day is all that our readers need to get an idea of the entire observance. As early as six o'clock in the morning of that day, at least 41,000 pilgrims were at the railway stations at Treves. Under the direction of their parish priests in full canonicals, and sometimes, according to the correspondent of the *London Times*, carrying umbrellas that reminded a spectator of the one once carried by Sairy Gamp, they were formed into two single-file processions, one of women and the other of men, the former being on the right hand and the latter on the left. Preceded by priests and acolytes and chanting the Ave Maria or a special litany, and very often singing after the hearty manner of the Salvation Army people, these processions, one after the other during the day marched to the Dom Platz, where after long and orderly if not patient waiting, they got near the cathedral door, entered it, and finally looked upon the object of their devout veneration. The sight of so many people eagerly pressing, in a thoroughly orderly way, to the object of their profound reverence, a relic of great antiquity although of doubtful authenticity, was certainly an impressive one. The holy coat, venerated by so many thousands, who travel far to see what they are, of course, not allowed to touch, is inclosed in a large glass case behind the high altar of the cathedral, and is reached by a flight of marble

steps. It is described by correspondents of the secular papers as resembling a smock frock in shape, with short sleeves and a hole for the neck, and as being apparently in good condition. Its texture is said to have much the appearance of old Chinese silk, and in color is described as a peculiar shade of brown. For obvious reasons, there is no time for its examination at these exhibitions. On each side of this case is an opening through which the priests in attendance put in touch with the venerated coat the rosaries, crucifixes, and other sacred emblems brought by the pilgrims for that purpose, as votive or intercessory offerings. Such a scene was witnessed daily for five weeks from sunrise to sunset. The orderly character of the pilgrims is attested by the fact that only three policemen were detailed for service in the cathedral at any one time during the exhibition. A county fair in this country requires five times that number for one-tenth the number of people. The season is reported as an unusually profitable one for the exchequers both of the cathedral and of the Pope.

THE ECUMENICAL METHODIST CONFERENCE.

The Independent (New York), Oct. 8.—We have had Pan-Anglican Synods; we have had Pan-Presbyterian Councils; last summer the first International Congregational Council was held in London; and now we have the second in the series of Ecumenical Methodist Conferences. What do these large world-gatherings indicate if not the growing spirit of Protestant unity? Many may despair of the final unification of all Protestant bodies. There does not seem to be much likelihood that the four points proposed by the Protestant Episcopal Church will be accepted in the near future; but something practical in the direction of Christian unity, if not Christian union, is more than likely to grow out of these great international gatherings. There is a great work in Christian unification needing to be done between the members of the various denominational families. The consolidation of Presbyterian branches, of Methodist branches, of Baptist branches, must come before the ultimate question of the union of Protestant bodies can become a real, practical question. So many branches of the Presbyterian persuasion imply a waste, a wanton division. Methodists and Baptists have multiplied their denominational families excessively; and it is one of the great uses of the periodical meeting of such a Conference as that in Washington to show how needless and harmful such divisions are. The fact that Methodists come from so many countries as representatives of organized churches, is a remarkable indication of the wonderful power of propagation which Methodism has evinced. It has been the glory of the movement founded by John Wesley that by emphasizing the priesthood of all believers and by making the largest use of all elements; ministerial, lay, male, and female, it has preached the gospel with peculiar efficacy to the masses. This, and the providential features of its practical system, with a fervent and loyal ministry, giving implicit obedience to the orders of bishop or conference in the work of the itinerancy, account in large part for the wonderful success of Methodism.

BAPTIST METHODS.—It might well have been thought, beforehand, that many things would have been put in peril by leaving church administration, ministerial provision, doctrinal purity to the free action of the Christian community, as such, and to the results of candid and fraternal discussion where points of difference arise, either in matters of faith or matters of practice. It turns out to be the fact that so to do is the safest course of all. Baptists have their internal troubles, but no more than other Christian bodies have, while as a rule they are more easily and speedily controlled. They have ministerial defections, but as compared with the numbers in their ministry these are

surprisingly rare, and they are dealt with by our methods, as a rule, promptly and effectually. The manner in which, with so little of a "creed," and so much freedom of opinion and utterance on all points of doctrine, Baptists are so little vexed by "heresies," is often matter of surprise to observant men in other communions. The truth is that the Christian good sense and the Christian fidelity of converted men and women may be trusted, and were always meant to be trusted. The all-essential matter is that they be converted men and women. A spiritual church-membership may be relied upon to both protect and promote all the interests of Christianity, however delicate, perplexed, or even perilous these may be.—*The Standard (Bapt., Chicago)*, Oct. 8.

SPREADING THE BIBLE IN INDIA.—The reading and study of the Bible are making headway in India in spite of all opposition. The testimony of some high-caste Brahmins and influential Mohammedans who have become interested in biblical investigation has done much to make Bible reading fashionable among natives who would not have been otherwise induced to do so. But skeptical curiosity and prejudice have given place to real interest and spiritual benefit. "The leader of the advanced Brahmins," says Sir Charles Atkinson, "in a recent public lecture to native students at Lahore, recommended the Bible as the best book they could read, and the diligent study of Christ's precepts therein as the only way to attain purity of heart." In the Punjab the sale of the Bibles by colporteurs has increased by a half, and added 15,000 to the sales of the previous year. Native college students frequently select the Bible as a prize, and there are societies formed for its study. Facts like these are sure signs that the heaven is working. Christianity is entering into the intellectual as well as the spiritual life of India.—*Christian Guardian (Toronto)*, Oct. 7.

THE LIQUOR ISSUE.

THE SALOON AS AN OBSTACLE TO REFORMS.

New York Voice (Proh.), Oct. 15.—There is not now and there cannot be in the future a reform of any kind worthy the name that does not find the political power of the saloon a bar to its success. This does not merely happen so; it is a necessary result of the business. To it gravitate the corrupt forces of politics as naturally as slugs and centipedes gather in the heart of a rotten log. The saloons as an organized political power are to-day bossing the bosses. It is this fact that makes this issue such an urgent one. Seward once said that a nation has just enough public virtue to save itself. We are fast coming to the point—in deed, we have come to it—when the political salvation of the country requires the throttling of the liquor power. Is there a single reform that has not seen its chances in the past go to pieces on this rock of stumbling? How many municipal leagues, and citizens' movements, and reform clubs have seen their best efforts, backed both by intelligence and wealth, balked at every point by the forces generated and manipulated in the saloons? Municipal misgovernment has become too often a hissing and a by-word; and in each case the dominant force can be traced to the grog-shops. Whatever reforms are to be accomplished by changes of law find themselves under the necessity of appealing to Legislatures whose members are in large part the corrupt creatures of the saloons, on whom all argument is lost that is unaccompanied by a bribe or a club. Theodore Roosevelt, a few years ago, when he instituted a careful investigation of the character of his fellow-legislators at Albany, concluded that 60 per cent. of them could not be depended upon to resist a bribe. The dethronement of the liquor traffic, as a political power, becomes under such circumstances an essential pre-requisite to the success of any reform worthy the name. The

modern legislator is, as a rule, subject first to his party's dictator, and next to the influence that will bid highest for his vote. Legislators change, party bosses change, but the power of the saloon continues. The only hope of redemption from the political thralldom of the Nation to its most unscrupulous elements lies in the success of a party that is emancipated, in fact and in act, from the liquor power and free from all political obligations thereto. There are enough citizens of America, who are by conviction and inclination the foes of the saloon and of corruption, to render the success of such a party immediate and overwhelming. Why shall this thing not be done?

EXCISE POLICY IN INDIA.

Calcutta Statesman, Sept. 3.—Like virtue, the later Excise policy of the State is bringing its own reward. As in Assam, so in the Central Provinces, the Excise revenue has yielded a fair increase, notwithstanding that the sources of supply have been restricted by a reduction both in the number of outstills and in the number of permanent shops for the sale of intoxicating liquors and drugs. About 58 per cent. of the total Excise income was derived from country spirits, about 32 per cent. from opium, and the balance of 10 per cent. from *ganja*, *tari*, and other excisable articles. The increase in the revenue from country spirits was due solely to the larger amount realized from the sale of licenses in 1890-91, than in the previous year. The number of shops licensed to sell drugs, viz., opium, *madak* and *ganja*, underwent no material change; but we are pleased to observe that the Chief Commissioner passed an important order, by which the practice of consuming these drugs in the shops has been prohibited. The object of this order, we are told, is to discountenance the association in public taverns, or "dens," of persons addicted to the vicious consumption of drugs. Judging from the number of cases prosecuted and the quantity of contraband opium seized, the Chief Commissioner is of opinion that less activity was displayed than in the preceding year in suppressing opium smuggling in the border districts of Saugor, Hoshungabad, and Nimar. Objections raised by the public to the location of stills and liquor shops have, it is said, not been general; but, where made, they have been attended to almost invariably.

A SCIENTIFIC WRITER'S VIEW OF THE KEELEY CURE.—Scarcely had the great "snow discovery" passed out of the public mind than a sure cure for drunkenness was announced as the discovery of a physician in that conveniently indefinite region "out West." This therapeutical wonder was said to consist of chloride of gold, administered hypodermically, and was warranted to totally destroy all desire for alcohol in the most confirmed inebriate. That drunkenness in some cases is a disease, and not a vice, must be admitted; but it is a mental rather than a bodily disease, and the sufferers must be treated by psychological rather than physiological methods. In addition to this, as far as is known, the salts of gold have no medicinal value whatever, and, when administered in notable quantities, are distinctly poisonous. One might as reasonably expect to develop a philosopher by the administration of a solution of platinum, or a statesman by a hypodermic injection of a salt of silver, as to transform a confirmed inebriate into a son of temperance by the alleged power of chloride of gold.—*Popular Science News (Boston)*, Oct. 1.

INSTRUCTIVE CENSUS FIGURES.—The last Census discloses some startling facts about crime, and at the same time shows that our native population ranks highest of all in loyal service. The statistics show that crime is altogether larger among foreigners who flock to our shores by tens of thousands, and among the colored people whom slavery cheated out of their birthright, than it is among the native whites. Forty million native whites furnish 13,715 convicts, while 9,000,000 colored people

furnish 14,677. There are 15,000,000 citizens of foreign birth or parentage, who furnish 14,725 convicts. The largest percentage of crime is among the colored people, who are less responsible for their condition than their old task-masters, but the per cent. of criminals is nearly three times as great among our foreign population than it is among our natives. And the chief cause of this crime is the liquor traffic, which has not the least claim to existence.—*Our Country (Boston)*, Oct. 10.

A RUM SHEET WAXES FACETIOUS.—What is really needed, and ought to be passed at once by every State Legislature, is a law taxing the wine and spirit trade a sufficient sum to support the balance of the people of this country in luxury. This law should also provide that the wine and spirit trade be held responsible for every murder committed, every theft committed, every girl seduced, every oath sworn, and every failure occurring in business, and when convicted of more than one offense they should be taken out and hung. The Prohibitionists mean well and are on the right track, but they don't go half far enough.—*Bonfort's Wine and Spirit Circular (New York)*, Oct. 10.

MISCELLANEOUS.

A LABOR VIEW OF THE USEFULNESS OF TRUSTS AND SYNDICATES.

Journal of the Knights of Labor (Philadelphia), Oct. 8.—Instead of wishing to see the accumulation of capital and concentration of interests, under the form of trusts and syndicates, put an end to, and the day of small businesses and individual enterprises return, labor reformers should hope that the process will go rapidly forward. The fewer the hands in which commerce and the management of affairs are placed, the easier it will be when the time comes for Government to step in the interest of the people and regulate matters so as to secure justice to the actual producer. It is an infinitely simpler matter to deal with ten monopolists than with ten thousand people having small and scattered interests. Moreover, every one of the class of small business men and capitalists who is crushed out by inability to compete with the large and highly organized concerns, from being an opponent, becomes a friend of the cause of social reorganization. The fewer that are interested in maintaining the capitalistic system, and the more whose obvious welfare lies in forcing a readjustment of conditions, the more easily can a change be accomplished. Time and social tendencies are on our side in this struggle, and in no respect more than in the continually diminishing number of those who have a personal interest in the maintenance of monopoly, and the corresponding increase in the numerical strength of those whose only hope is in its overthrow. In abolishing the small capitalists and small employers, the big monopolists, if they only knew it, are sawing off the limb of the tree on which they are seated. When the question is one between a comparative handful of millionaires on the one side and the great mass of the people solidly arrayed against them on the other, a final settlement will not be far distant—and things are progressing in that direction very fast.

THE SOUTH AND THE WORLD'S FAIR.

Manufacturers' Record (Baltimore), Oct. 10.—There is very great danger that the World's Fair will prove an injury rather than a benefit to the South. That this will be the greatest exposition which has ever been seen, and that the number of visitors will be far in excess of the attendance at any preceding world's fair, no longer admit of any question. Before the gates are open probably upwards of \$50,000,000 will have been spent on the buildings and exhibits. The whole world will be fully represented there. The West, the Northwest, and

the Pacific Coast will probably make the finest exhibits of their resources in soil, minerals, and timbers, and of their manufactured and agricultural products that have ever been seen. What is the South going to do? It must meet these other sections in a fair fight for supremacy, and win or lose the greatest opportunity that has ever been offered for attracting the attention of the world. A meagre display will be overshadowed by the magnificent exhibits of other States, and do more harm than good. Against the iron ores of the South will be put the splendid ores of the Lake Superior region; Southern coals and cokes will have to meet in competition the coals and cokes of Pennsylvania, Washington, and other States; Southern timber the magnificent timbers of California and Washington. It is a critical time for the whole South. Shall we make such unequaled displays of our natural resources as to draw to the South the attention of the millions of visitors to the Fair, or shall we, through lack of energy and enterprise, lose the chance and see the tide of men and money turned to other sections? The South must be up and at work. It needs men of broad minds and untiring energy as much as it ever needed them in time of war.

"GERMAN DAY."—If the German Historical Society during the short period of its existence had done nothing more than agitate for and with the aid of our great singing societies effect the inauguration of "German Day," it might well be satisfied with what it has accomplished. The first celebration of the day in New York resulted so creditably as to reflect high honor upon the promoters, and upon the German community of our city. Last Sunday afternoon the magnificent new Music Hall was filled with an assemblage as select as it was numerous, and the choice and impressive programme was carried out amid growing enthusiasm. The incomparable discourse of Mr. Carl Schurz may be described as the most brilliant feature of the occasion. No less significant was the English address by Mr. Parke Godwin, who, as a representative of the cultivated classes of America, in fiery language repudiated the charges that are brought against the German immigrants and the German character by his narrower countrymen, and with them by the country as a whole. Both speakers were introduced by Mr. Steinway, the presiding officer, who, in a short address, called special attention to the fact that the German Society of New York, under the Presidency of General Steuben, came into existence exactly 101 years after the landing of the first Pennsylvania immigrants. The eclat with which the day was celebrated gives ample assurance of creditable observance in the years to come.—*Belletresches Journal (New York)*, Oct. 7.

PERSONAL SAFETY IN PARIS.—Every year the winter season brings its train of privations and misery, an increase of offenses and crimes, especially in the large towns and particularly in the capital, where thefts in the streets and attacks with the armed hand multiply at night in deserted thoroughfares. The number of the guardians of the peace, though it has been enlarged for some years, is insufficient to assure security in quarters infested by bullies and tramps, whom opportunity transforms into thieves, and the resistance of their victims into murderers. To sally home after one o'clock in the morning in Paris, whether one is bound for the outskirts or for certain central parts of the city, is to make a trip shorter and less fatiguing, to be sure, but perhaps not less dangerous, than an exploring journey in Central Africa would be. The number of scoundrels and vagabonds always primed for bad deeds, who roam about the great city and become absolute masters of certain portions of it after the closing of the theatres and cafés, the disappearance of the omnibuses, and the extinguishment of many of the gaslights, is estimated at 40,000. To watch these 40,000 bandits, who generally sleep during the day

and do not leave their bunks until near evening, there are only 13,000 policemen, of whom not the half are on duty at night, the greater portion of them being employed in the daytime.—*Le Petit Journal (Paris)*, Sept. 19.

PUNISHMENTS IN THE ARMY.—A correspondent, referring to a statement made in a recent lecture on military punishments, that "the severest punishments are inflicted in our army, the mildest in the German army," says: "So they are, *on paper*; but go to any of our posts used as military prisons, and it will be very perceptible that the nature of the punishments, outside of the deprivation of liberty, is exceedingly merciful, too merciful to be just. In fact, some duty soldiers have gone so far as to envy the imprisoned ones, who are well fed, have very little to do, and that of a dawdling, happy-go-lucky description, have regular hours, plenty of reading matter, tobacco, packs of cards enough to go round, and several other luxuries in the way of ease and idleness. Doubtless the German method of punishment is what it ought to be—short, sharp, rigorous, and likely to have a lasting and wholesome impression upon the culprit. So it ought to be with us." Without discussing the question at length, we somewhat incline to the views of our correspondent.—*Army and Navy Journal (New York)*, Oct. 10.

CHARLES STEWART PARNELL.

[It is impossible in our space to make a thorough presentation of press comment—even of representative comment—upon the death of Mr. Parnell. In selecting obituary articles, it is our purpose to choose those that are eminently intelligent and informing, or those that have particular interest for special reasons—not necessarily to reproduce a great number.]

New York Evening Post, Oct. 7.—The most obvious reflection suggested by Parnell's death is, of course, how fortunate it would have been for his fame if it had overtaken him two years ago—say, at the close of the Pigott trial. But if he had died then, his character, puzzling and inscrutable as it was, would not have been as puzzling and inscrutable as it is now. It has been from the beginning a bundle of mysteries on which not even his most intimate friends and followers have been able to throw much light. His determination, when he first entered on political life, to break with the circle in which he was born—that of the Anglo-Irish Protestant gentry—and ally himself with the tenants and Nationalists in a crusade which sought to visit on his own class the consequences of English misgovernment, would have been easily explained by the possession of a warm and enthusiastic temperament, such as is usually described by the epithet "Celtic." But he was, to all outward appearance, a man of unusually cold temperament. No Englishman can surpass him in frigidity of manner. In fact, he had in perfection the "you-be-damned-air" which is said to characterize that most typically phlegmatic of Englishmen, Lord Hartington. He was, to all outward appearance, the last man in the world to be moved by a sentimental grievance or fired by a great idea. He had, when he entered Parliament, no sign of the orator about him. Cold, impassive, and unsympathetic in face and movements, he was probably the most unpromising material for an Irish agitator, or ventilator of Irish wrongs, that the troubled fortunes of the island have ever brought to the surface of her politics. Nevertheless, from the moment of his election to the House of Commons in 1875, he broke resolutely and unchangeably with his class and all its traditions, and threw in his lot with the then small band of despised and much-abused Irish agitators, who had reached the conclusion that calm discussion of Irish questions was wasted on the English majority, and that in order to make any real impression on it sterner measures must be resorted to. He promptly threw off the authority of the then

Home-Rule leader, the gentlemanly and moderate Butt, and raised boldly the banner of obstruction by night and day, and fought under it with a bitterness which astonished the English public, and completely won over the Irish, and made him in four years their acknowledged leader. The change in his oratory, too, was no less remarkable than the change in his rôle. It was in the beginning the halting and uncertain utterance of a man who, having no faculty for public talk, rather despised it as an instrument of persuasion. It became, by the time he joined the land movement in 1879, an instrument of extraordinary power, in which every word went home like a pistol shot. The effect of it was heightened by the seeming nonchalance of manner with which he poured it forth. His sarcasm in particular was a weapon from which even the boldest shrank. On one memorable occasion, when he turned on Mr. Chamberlain, after one of his feats of tergiversation, the action of Parnell's oratory on the victim was likened by an eyewitness to the slow dropping of vitriol on an exposed countenance. But it was probably never so characteristically used as in the contemptuous address which he delivered to the Tory majority, who were unwilling to make a formal acknowledgment of his innocence after Pigott's suicide. The scorn which he managed to infuse into the simple closing phrase, "I am sorry for you," is said to have been a wonderful triumph of mere manner and intonation. His retention of the undisputed leadership of the Irish party, sent to the House by the extension of the suffrage, considering the gulf of caste, and manners, and temperament which separated him from them, has always been considered another mystery of his career, second only to its beginning. But this has never seemed to us a great puzzle. The mass of his followers were little fitted by training or education to engage in encounters in the House with the English masters of debate. They were many of them illiterate and uncouth men, who, even if they had the gift of speech, would have been listened to with impatience. Their orators, too, like Dillon, O'Brien, and Sexton, had not yet begun to feel their own power, and in those early days were too melliflously and fluently Irish to be able to make much impression on an audience to whom the idea that Irish oratory could have anything decidedly unpleasant and serious behind it was still unfamiliar. In those days Parnell was a tower of strength. He proved himself from the beginning a Parliamentary consummate force, who was never caught napping, who feared no man, and who never rose without saying the exact thing he meant. The melancholy tale of his fall from this high and strange position is now familiar to everybody. There were signs of it for two years at least before the end came. Prolonged absence from his post in the House, leaving his followers in absolute ignorance of his whereabouts, of the date of his return, grew more and more frequent, and spread concealed uneasiness through the Liberal ranks. When the denouement came, it proved to be the old, old story of Samson and Delilah. But no one expected it would really be the close of an extraordinary career. A brief retirement from public life would probably have for all practical purposes effaced the memory of it. But then there came that astounding transformation which made recovery impossible. The shrewd, cold, and apparently calculating Parliamentarian and man of the world, who had never been known to make a business mistake or give a point to an enemy, was suddenly converted into a shrill, passionate, and reckless claimant of honors and trusts which nobody was willing to award him, making open proclamation of his readiness to ruin his party and his cause, in order to retain a position which he had sacrificed with open eyes. But this last act in the tragedy furnishes really rather a study in morbid psychology than in politics. We presume that all who ever followed Parnell or admired him will cling to the belief that the frantic follies of his last years were the result of disease, and not a revelation of long-hidden moral unsoundness.

No more striking figure has ever appeared in English politics.

Oct. 8.—Parnell managed to crowd into these five years [1880 to 1886] the most extraordinary changes in English policy and opinion in British Parliamentary annals. That is to say, he raised the Irish question from a condition of absolute contempt and made it the chief question of British politics; converted the great Liberal party from a state of complete ignorance and indifference about it to a belief in its transcendent importance; convinced the great bulk of that party that a change in the framework of the British Government greater than has taken place since 1688 was a proper concession to Irish feeling and opinion; and induced the Minister to bring in a bill for the purpose and to stand or fall by it. Moreover, Parnell did this with a despised and discredited following of eighty-five members. It is also true that there was no bit of legislation with regard to Ireland during his Parliamentary career to which he did not contribute valuable suggestions and criticism. One of his bills, which was regarded with scorn by the present Ministry when he introduced it, was adopted and passed the following year by the Tories, who had to eat their own denunciations of it in the most disgraceful and humiliating way. It would have been folly for him, a private member, to have spent much time in drafting bills in an assembly in which the majority was fiercely hostile to him, and in which the right of initiating legislation is reserved to the Ministry. But no apparently forelorn and hopeless cause was ever more effectively served than the Irish cause in Parliament by him. His faults of all sorts were serious, and his fall at the end was tremendous, but he was none the less a man of extraordinary capacity and great achievement.

London Dispatch from G. W. Smalley, New York Tribune, Oct. 11.—Whatever may be said of his position at the moment of his death, the record of the last ten years cannot be blotted out, and that record may almost be summed up in a sentence. This one man, an Irishman, at first without a following, and at the last with only a minority of one-eighth of the whole body, set himself to defy, to degrade, and to overmaster the most ancient and powerful and dignified legislative body in the world. And he succeeded. He forced Parliament to tolerate him, to listen to him, to give up its time to do the work he wanted done, to register his policy in many and many an act, to treat with him as an equal, to accept whatever humiliation he chose to put upon this august assembly, and finally almost to pass a bill for the disunion of the kingdom it exists to protect. He entered in 1881 upon a struggle with the most powerful party leader of modern times, who had not only a party, but the whole force of English public opinion behind him in his effort to maintain the union of these kingdoms, and to put down rebellion. In five years he had beaten him, forced him to capitulate, imposed his own policy upon him, imposed himself upon him, and become his leader and the real leader of what was left of a proud party with a splendid history. He had been, during this same period and after, the true author of the agrarian and social revolution which has transformed the Ireland of 1880 into the Ireland of to-day. There could not be a better measure of this man's transcendent ability than the difference between the two. It would be difficult to name any ruler or leader in history who has accomplished so much with such slender means. In the first place, it is Mr. Parnell's work, and his alone. He has had no colleagues. He has had domestics. There were among the eighty-five Irish Members half a dozen who have shown signs of capacity for particular kinds of work, agitators, rhetoricians, smart attorneys, and the like, but not one with one single gift of leadership or of statesmanship, Mr. Parnell alone excepted. He treated them like domestics. He appointed them, and removed them, and paid them. They were put to whatever work he thought useful. They did what they

were told. None of them were in his confidence. They resented it, but submitted. They were aware of his superiority. When their chance came they turned on him.

London Times, Oct. 7.—Parnell owed his success to his power to note and his keenness in trading upon the weaknesses and vices of humanity. For the men and women, whether immediate colleagues or peasants, serving as counters in his game, he had nothing but frigid apathy and contempt, which traffic in the baser impulses of man is well fitted to inspire. That with a character essentially repellent he succeeded in inspiring actual enthusiasm is the highest evidence of the greatness of his intellectual ability. It was combined and correlated with an entire indifference for moral restraint of every kind. Although once fully recognized by Mr. Gladstone, this peculiarity was conveniently forgotten when it became desirable to capture the Parnellite vote. Contrasting his character with that of the leader of the House of Commons, dying on the same day, we find absolute honesty of purpose and unswerving regard for the greater and smaller rules of conduct, making Mr. Smith fit to work for the English as a people, pursuing honest ends in a spirit of substantial integrity. Mr. Parnell would have failed for lack of Mr. Smith's qualities had he not been dealing with men and a movement contrasting in every essential respect with the general tenor of England's policy and conduct.

Dublin Freeman's Journal, Oct. 7.—One of the most remarkable careers of modern times has been brought to an early and sudden close. At such a moment it ill befits the Irish nation to set aside or discard the memory of the bright days when Irishmen regarded Parnell with confidence because of his integrity, honor, and devotion. We claim that a great effort should now be made to close with his death the sad history of the last few weary months of fratricidal strife. We appeal to the people throughout the country to be moderate and calm and so advance toward national unity, without which, we honestly believe, it is impossible to predict the final triumph of the Irish cause.

New York Tablet (Irish and Cath.) Oct. 17.—Having risen to the zenith of his fame and popularity, Mr. Parnell allowed himself to be sidetracked. He allowed himself to be drawn into the channel of conciliation without first exacting from the oppressor that the two nations, before coming to a *modus vivendi*, should first treat with one another on a basis of national equality. Otherwise it would be the slave making a pact with his master. Now that Mr. Parnell is dead, it behooves the Irish race everywhere to take up the centuried cause where he let it down before he succumbed to a onesided idea of conciliation, and to carry it on the old lines to a triumphant close. Many of our contemporaries regretfully remark that there is no other man capable of filling Mr. Parnell's place. That is true, and we thank God for it. More than that, we pray that Ireland will never again produce a man capable of filling the place of Charles Stewart Parnell.

New York Catholic Review, Oct. 17.—Charles Stewart Parnell is dead impenitent, and the woman who assisted him to shameful ruin is left in desolation richly deserved, in disgrace never to be removed. For Parnell there seems to be some sort of temporal salvation. The work he did for Ireland can never be forgotten. Its value is priceless. He made the Irish question no longer a matter of sentiment, but of serious politics. Had his private life matched his genius, and his patriotism been equal to his ambition, the tears that a nation would shed on his tomb, and the honors the whole world would heap upon him at this sorrowful moment would have lifted him to the plane of Washington. Though ruined, the ruin is still splendid, and Irishmen can afford to forget for the time his sinful life, and pay him the honors due his great services.

Index to Periodical Literature.

AMERICAN AND ENGLISH.

BIOGRAPHICAL.

- Erskine (Cardinal), Memoirs of. The Rev. John Morris, F.S.A. *Month*, London, Oct., 14 pp.
- Giles (Henry). A Judson Rich. *Unitarian Rev.*, Oct., 14 pp. A sketch of his life.
- Huss (John) and Jerome of Prague: A Sketch. S. Fletcher Williams. *Unitarian*, Oct., 5 pp.
- Kavanagh (Rose). Dora Sigerson. *Irish Monthly*, Dublin, Oct., 9 pp. Sketch of her life.
- Lowell (James Russell). F. H. Underwood, LL.D. *Contemp. Rev.*, London, Oct., 21 pp. Sketch of his life and public career.
- More (Sir Thomas). The Private Life of. Miss Agnes Lambert. *XIX Cent.*, London, Oct., 24 pp.
- Spurgeon, Going to Hear. J. T. Sunderland. *Unitarian*, Oct., 3 pp. Recollections of a visit to his church.

EDUCATION, LITERATURE, AND ART.

- Antiquities (Christian). The Educational Value of. The Right Rev. Robert Seton, DD. *Cath. World*, Oct., 9 pp.
- Carlyle's Message to His Age. W. E. H. Leckey. *Contemp. Rev.*, London, Oct., 7 pp. A lecture on Carlyle's teaching.
- College (The Christian). The Rev. F. D. Altman, A.M. *Lutheran Quar.*, Oct., 10 pp. A statement of what Christian education should be.
- Emerson as a Poet. Frank P. Stearns. *Unitarian Rev.*, Oct., 12 pp.
- Fairies (Welsh). Prof. Rhys. *XIX Cent.*, London, Oct., 11 pp. Deals with: I. The Psychology of the Stone Age. II. The Ethnology of the Fairies.
- Gombo, The Wisdom of. Edward Wakefield. *XIX Cent.*, London, Oct., 8 pp. The proverbs of the Franco-negroes.
- Greek, The Position of, in the Universities. The Rev. J. E. C. Welldon. *Contemp. Rev.*, London, Oct., 11 pp. A discussion of the question of compulsory Greek in the English Universities.
- Harvard Summer School of Physical Training, with Lessons in Swedish Gymnastics. Elsie M. Wilbor. *Werner's Voice Mag.*, Oct., 5 pp.
- La Bête Humaine. John Addington Symonds. *Fort. Rev.*, London, Oct., 10 pp. A study in Zola's idealism.
- Museum (The Berlin Renaissance). Wilhelm Bode. *Fort. Rev.*, London, Oct., 10 pp. Points out the means by which the Berlin museum has made such remarkable progress in the last fifteen years.
- Rugby School. I. 1867-1892 A. D. Judge Hughes, author of "Tom Brown's School Days." II. 1892-1895. A. D. H. Lee Warner. *English Illus. Mag.*, London, Oct., 11 pp. Illus.
- "Shall" and "Will." The Mystery of. The Rev. Dr. Frederick Kolbe. *Irish Monthly*, Dublin, Oct., 9 pp. Points out the distinction between *shall* and *will*, would and should.
- Singing (Distinct). How to Best Develop Articulation, Pronunciation, etc., and the Legato Mode, in One and the Same Voice. Charles A. White. *Werner's Voice Mag.*, Oct., 2 pp.
- School (The First Public) in California. J. C. Pelton. *Overland*, Oct., 6 pp. Descriptive.
- University (The Leland Stanford, Jr.). Millicent W. Shinn. *Overland*, Oct., 19 pp. Illus. Descriptive.

POLITICAL.

- Federating the Empire: A Colonial Plan. Sir Charles Tupper, Bart. (High Commissioner for Canada). *XIX Cent.*, London, Oct., 12 pp.
- France, The Naval Policy of, Past and Future. The Rt. Hon. G. Shaw Lefevre, M.P. *XIX Cent.*, London, Oct., 22 pp.
- Immigration Troubles in the United States. W. H. Wilkins. *XIX Cent.*, London, Oct., 13 pp. The economic and political aspect of the question.
- Peace or War? The Rt. Hon. G. Osborne Morgan, Q.C., M.P. *Contemp. Rev.*, London, Oct., 8 pp. A view of the European situation.
- Rome, The Italian Occupation of, 1870-91. William Kenworthy Browne. *Month*, London, Oct., 18 pp. Deals with the political and financial conditions of Italy.

RELIGIOUS.

- Bible (The) the World-Book. The Rev. Prof. S. S. Rahn, A.M. *Lutheran Quar.*, Oct., 9 pp. The Bible is the Book for the World.
- Catechisation and Confirmation in the Lutheran Church. The Rev. P. Bergstresser. *Lutheran Quar.*, Oct., 10 pp. The Lutheran method compared with the methods of other denominations.
- Catechisation, The Evangelical Element in. The Rev. Adam Shimp, A.M. *Lutheran Quar.*, Oct., 10 pp. By the evangelical element the writer means the doctrinal and the practical treatment and application of justification by Faith.
- Church Service (The). James Vila Blake. *Unitarian Rev.*, Oct., 14 pp. Sets forth some principles which must rule in the growth of a ritual for the Unitarian Church.
- Church (The) and Modern Thought. David Starr Jordan. *Overland*, Oct., 4 pp. A paper read before the Congregational Club, San Francisco.
- Church (the), Outside. The Rev. Wm. Humphrey. *Month*, London, Oct., 9 pp. Defines the position of those who are not in visible communion with the Catholic Church.
- Coat (The Holy) of Treves. *Month*, London, Oct., 18 pp. Describes the ceremonies of the unveiling of the Holy Coat; and gives interesting details of this sacred relic.
- Communism (Ecclesiastical). The Rev. W. C. Fries. *Quar. Rev. United Brethren in Christ*, Oct., 15 pp. History of early Christian communism.
- Darkness to Light. *Cath. World*, Oct., 9 pp. An account of the writer's conversion to Romanism.
- Disestablishment, The Question of. Prof. Goldwin Smith. *XIX Cent.*, London, Oct., 19 pp. General discussion of the question.
- Future State (a), Ancient Beliefs in. The Rt. Hon. W. E. Gladstone, M.P. *XIX Cent.*, London, Oct., 18 pp.
- Gospel (the Fourth), Dr. Schürer on. Prof. Sanday, D.D. *Contemp. Rev.*, London, Oct., 15 pp. An answer to Dr. Schürer.
- Heart-Ache and Heart's-Ease. The Rev. Charles G. Ames. *Unitarian*, Oct., 5 pp. Sermon on Psalm xliii: 5.
- Japan, Christian Thought in, Influences Bearing Upon. Nariaki Kozaki. *Unitarian Rev.*, Oct., 5 pp. A commencement oration at Cambridge.
- Lord's Supper (the), The Administration of, The Divine Formula for. The Rev. George H. Cox, A.M. *Lutheran Quar.*, Oct., 11 pp. States the Divine Formula, and argues that it is obligatory.
- Ministry (the), The Joys of. David H. Bauslin, D.D. *Lutheran Quar.*, Oct., 16 pp.

- Non-Communing Adult Member (the), Status and Treatment of. The Rev. Charles E. Hay, A.M. *Lutheran Quar.*, Oct., 20 pp.
- Nonconformists, Theological Degrees for. H. W. Horwill. *Contemp. Rev.*, London, Oct., 9 pp.
- Question (The General). The Rev. J. M. Cromer, A.M. *Lutheran Quar.*, Oct., 10 pp. Deals with the form of service.
- Scriptures (The Sacred). The Rev. Prof. George H. Schodde, Ph.D. *Lutheran Quar.*, Oct., 31 pp. Holman Lecture on the Augsburg Confession. Article V.
- Seven (The Number); or The Philosophy of the Rainbow, and What We May Be Taught by Its Symbolism. The Rev. J. L. Luttrell. *Quar. Rev. United Brethren in Christ*, Oct., 13 pp.
- Silence in Heaven. Prof. J. A. McDermad, A.M. *Quar. Rev. United Brethren in Christ*, Oct., 13 pp. Interpretation of the text: "These was Silence in Heaven about the space of half an hour." (Rev. viii: 1.)
- Sisters of Charity and "La Laicisation." Arthur F. Day. *Month*, London, Oct., 12 pp. The organization and work of this order in the Church.
- Transcendentalism. Prof. T. J. Sanders, A.M., Ph.D. *Quar. Rev. United Brethren in Christ*, Oct., 18 pp. Traces the history of Transcendentalism; and argues that it is "queen" of all the sciences.
- Unitarianism as History. Joseph Henry Allen. *Unitarian Rev.*, Oct., 10 pp. The writer calls attention to a "very much neglected phase in the spiritual history of almost four centuries.
- Universalism: Its History in America. Charles L. Waite. *Unitarian*, Oct., 3 pp.
- Unknown (the), Interpreting, by the Known. James Kay Applebee. *Unitarian*, Oct., 2 pp. "Through the natural we read the spiritual."
- Xavier's (St. Francis) Gift of Tongues. Dr. A. White on. The Rev. Thomas Hughes, S.J. *Cath. World*, Oct., 13 pp. An answer to Pres. White's articles "The Warfare of Science."

SCIENCE.

- Chamberlain Observatory (The). Prof. H. A. Howe, Director. *Sidereal Mess.*, Oct., 2 pp. Descriptive.
- Children, Diseases of. E. Van Goidtsenoven, M.D. *Southern Med. Record*, Oct., 3 pp.
- Engines (Broad-Gauge). A. H. Malan. *English Illus. Mag.*, London, Oct., 11 pp. Illus. Description of the English broad-gauge engine, and a trip on a broad-gauge locomotive.
- Excreta, The Disinfection of. George M. Sternberg, M.D. *Sanitarian*, Oct., 9 pp.
- Grippe (La)—Its Etiology, Clinical History, and Treatment. A. C. Davidson. *Southern Med. Record*, Oct., 10 pp.
- Infectious Diseases, The Progress of, and Death-Rates at the Most Recent Dates. Compiled by H. K. Bell, M.D. *Sanitarian*, Oct., 9 pp.
- Jupiter, The Spots and Markings on the Surface of, Relative Motions of, From Micrometrical Observations Made at the Lick University. E. E. Barnard. *Sidereal Mess.*, Oct., 3 pp.
- Meridian Observations (Good). How to Make—Differential or Zone Observations. Prof. T. H. Safford. *Sidereal Mess.*, Oct., 5 pp.
- Photographic Films, Standardizing, without the Use of a Standard Light. Prof. Frank H. Bigelow. *Sidereal Mess.*, Oct., 8 pp. Illus.
- Rhus Aromatic in the Treatment of Incontinence of Urine. Wm. C. Krauss, M.D. *Buffalo Med. and Surg. Jour.*, Oct., 3 pp.
- Sewage Disposal, Simple Methods of. C. W. Chancellor, M.D., Sec'y State Board of Health of Maryland. *Sanitarian*, Oct., 13 pp. Illus.
- Sight, Affections of, from Injuries. Alvin A. Hubbell, M.D. *Buffalo Med. and Surg. Jour.*, Oct., 9 pp.
- Stars (the), The Distribution of, A Note On. W. H. S. Monck. *Sidereal Mess.*, Oct., 4 pp.
- Telescope (A Small), On the Efficiency of. Prof. George C. Comstock. *Sidereal Mess.*, Oct., 3½ pp.
- Telescopes in the United States. Wm. H. Knight. *Sidereal Mess.*, Oct., 7 pp.
- Traumatic Neurosis (Electrical), Three Cases of. James W. Putnam, M.D. *Buffalo Med. and Surg. Jour.*, Oct., 3 pp.
- Tuberculosis, The Prevention of, The Duty of Government in. Lawrence F. Flick, M.D. *Sanitarian*, Oct., 7 pp.
- Typhoid Fever, Treatment of. W. B. Cox, M.D. *Southern Med. Record*, Oct., 3 pp.
- Vaccination, The Truth About—A Discussion. Robert A. Gunn, M.D., A. N. Bell, M.D. *Sanitarian*, Oct., 10 pp.
- Water Analysis, The Ammonia Process of. Reuben Haines. *Sanitarian*, Oct., 5 pp.

SOCIOLOGICAL.

- Australia, Social Life in. Francis Adams. *Fort. Rev.*, London, Oct., 15 pp. The social life refers to that of the Eastern Interior.
- Butterflies (the), Under the Yoke of. The Hon. Auberon Herbert. *Fort. Rev.*, London, Oct., 19 pp. A satirical paper on pleasure-seeking London.
- Eight-Hour Day (The Approaching). *Social Economist*, Oct., 6 pp. A discussion of the subject, with especial reference to the benefits of the "Eight-Hour Day."
- England, Impressions of. By A Son of Adam. *Fort. Rev.*, London, Oct., 9 pp. Various impressions—favorable and unfavorable.
- Indian Girl (a), Stray Thoughts of. Cornelia Sorabji. *XIX Cent.*, London, Oct., 5 pp. Presents some of the social questions now disturbing India.
- Indian Laws of Canada. The Rev. J. A. J. McKenna. *Cath. World*, Oct., 7 pp. The legal status of the Indian in Canada.
- Pension Fund (A National). Edward Cooper. *Fort. Rev.*, London, Oct., 9 pp. Deals with the conditions of a British National Pension Fund.
- Protection (Rational). I. *Social Economist*, Oct., 8 pp. Rational Protection is defined as "a tariff that shall furnish adequate protection to laborers with the smallest tax on consumers."
- Russia, The Demoralization of. E. B. Lanin. *Fort. Rev.*, London, Oct., 24 pp. Gives the cause of this demoralization.
- Short Hours, The Balance Sheet of. John Rae. *Contemp. Rev.*, London, Oct., 21 pp. Presents evidence to prove the benefit of the eight-hour day.
- Some New Reasons for an Old Theory. L. C. Irvine. *Social Economist*, Oct., 10 pp. The "old theory" here set forth is, that the middle class—the farmers, the laborers, are "the bone and sinew of good government."
- State (the), The Relation of, to the Individual. Dr. Lewis G. Janes. *Social Economist*, Oct., 7 pp. With especial reference to Herbert Spencer's *Justice*—Part IV. of the Principles of Morality.
- Suburbs (the), The Rise of. Sidney J. Low. *Contemp. Rev.*, London, Oct., 14 pp. A lesson of the census.
- Vice, The Church's Tribute to. The Rev. G. P. Macklin, A.M. *Quar. Rev. United Brethren in Christ*, Oct., 6 pp. Undertakes to prove that the Church pays tribute to vice.

Current Events.

- Wealth, Social Importance of. *Social Economist*, Oct., 8 pp. The point of this argument is that wealth is the "corner-stone, or rather the main foundation of advance" in all social undertakings.
- Wild Women as Social Insurgents. E. Lynn Linton. *XIX Cent.*, London, Oct., 10 pp. Describes the "wild women."
- Women and the Royal Commission. Lady Dilke. *Fort. Rev.*, London, Oct., 4 pp. A plea for the consideration of the claims of women-laborers.
- Women, The Emancipation of. Frederic Harrison. *Fort. Rev.*, London, Oct., 16 pp. Deals with the social future of woman.

UNCLASSIFIED.

- Birds of London. Benjamin Kidd. *English Illus. Mag.*, London, Oct., 8 pp. Illus. Descriptive.
- Boston: The Capital of the Fens. John E. Locking. *English Illus. Mag.*, London, Oct., 9 pp. Illus. Historical and descriptive of St. Botolph's Town in Lincolnshire.
- Chinese Army (the), The Origin and Progress of. Andrew T. Sibbald. *Overland*, Oct., 11 pp.
- Diviner (A Modern). The Rev. James Robinson. *Month*, London, Oct., 6 pp. Describes divining by willow twigs.
- Flowers (English and American). I. Alfred R. Wallace. *Fort. Rev.*, London, Oct., 10 pp. Considers the relations existing between English and American flowers.
- Fruit-Canning Industry. Charles S. Greene. *Overland*, Oct., 18 pp. Illus. Description of the present methods and appliances in the fruit-canning industry in California.
- Killarney, At. Rosa Mulholland. *Irish Monthly*, Dublin, Oct., 5½ pp. Descriptive.
- Jews (The) in Early Spanish History. Manuel Perez Villamil. *Cath. World*, Oct., 11 pp. Historical.
- Military Forces of the Crown. Gen. Sir John Adye, G.C.B. *XIX Cent.*, London, Oct., 10 pp.
- Mine (the) My Trip to. *Overland*, Oct., 7 pp. Description of a visit to a gold mine.
- Olive (The) in America. S. S. Boynton. *Overland*, Oct., 7 pp. Notes the chief points in favor of extensive olive culture in America.
- Puebla. Charles E. Hodson. *Cath. World*, Oct., 10 pp. Description of Puebla de Zaragoza, Mexico.
- Pyrenean Village (A). T. L. L. Teeling. *Month*, London, Oct., 11 pp. Descriptive.
- Railway Stocks (American and British). G. Bartrick Baker. *Contemp. Rev.*, London, Oct., 14½ pp.
- Sheriff (The) and His Partner. Frank Harris. *English Illus. Mag.*, London, Oct., 13 pp. Illus. A story of Kansas life.

Books of the Week.

AMERICAN.

- Atlatl (The), or Spear-Thrower of the Ancient Mexicans. Mrs. Zelia Nuttall. Peabody Museum of Amer. Archaeology and Ethnology, Cambridge, Mass. Paper, 50c.
- Auld Licht Idylls. Studies of Scottish Life and Character. J. M. Barrie. Cassell Pub. Co. Cloth, \$1.50.
- Beautiful (the), The Philosophy of. University Extension Manuals. Prof. William Knight. Charles Scribner's Sons. \$1.00.
- Boswell (James), The Life of. Percy Fitzgerald. Appleton. Vol. II. Cloth, \$7.00.
- Bridges (Wooden Trestle) According to the Present Practice on American Railroads. A Treatise on. Wolcott C. Foster. J. Wiley & Sons. Cloth, \$5.00.
- Child (Lydia Maria), Letters: With a Biographical Introduction of John G. Whittier, and an Appendix by Wendell Phillips. Houghton, Mifflin & Co., Boston. New Edition. Cloth, \$1.25.
- English Colonization and Empire. University Extension Manuals. Alfred Caldecott. Charles Scribner's Sons. \$1.00.
- Florentine Nights. The Memoirs of Herr von Schonabelewopski. The Rabbi of Bacharach. Shakespeare's Maidens and Women. From the German of H. Heine. J. W. Lovell Co. Cloth, \$1.75.
- German Literature, A Short History of. James K. Hosmer. Charles Scribner's Sons. New Edition. Cloth, \$2.00.
- Glittering Plain (the), The Story of, Which Has Also Been Called the Land of Living Men, or The Acre of the Undying. William Morris. Roberts Brothers, Boston. \$2.50.
- Holmes (Oliver Wendell), The Writings of. New Riverside Edition. In 13 vols. Houghton, Mifflin & Co., Boston. Large paper. Edition limited to 275 copies, each \$4.00.
- In Luck's Way. John Strange Winter. John W. Lovell Co. Paper, 50c.
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- Witchcraft (Salem) in Outline. Caroline E. Upham. Salem Press Pub. and Printing Co., Salem, Mass. Illus. Cloth, \$1.00.

Wednesday, October 7.

The bronze statue of General Grant in Lincoln Park, Chicago, is unveiled. The opening exercises of the Ecumenical Methodist Council are held in the Metropolitan Church, Washington. The Lake Mohonk Indian Conference begins its sessions. The library building of Cornell University is dedicated; ex-President Andrew D. White presents over 15,000 volumes.

Sir John Pope Hennessy, Member of Parliament for North Kilkenny, the recent opponent of Parnell's candidate, dies at Queenstown. The Pope informs the Nuncios that the recent disorder in Rome is an evidence of the insecurity of the Papal position in Rome. The report of Queen Liliuokalani's illness is contradicted.

Thursday, October 8.

Governor Campbell and Major McKinley meet in joint debate at Ada, Ohio. At Chicago, General Granville M. Dodge is elected President of the Society of the Army of the Tennessee. General Husted is renominated for the Assembly in the Third Assembly District of Westchester County. In New York City, Governors Hill and Abbott review State troops in Van Courtlandt Park. A largely attended Democratic Mass-Meeting is held at Cooper Union; ex-President Cleveland presides, and speeches are made by the ex-President, by Governor Hill, and others. The W. C. T. U. Convention closes.

Sir James Fergusson defeats the Liberal candidate for Parliament for North-east Manchester by a narrow majority. It is said that France and Russia are about signing another treaty, a military Convention between them having existed for fifteen months.

Friday, October 9.

It is reported that the rainy weather has seriously injured the unthrashed wheat in the Northwest. At Omaha, Neb., a mob breaks into the jail and hangs a negro. In New Orleans, the State abandons the case against Detective O'Mally, charged with jury-fixing in the case of the Hennessy murderers. The Lake Mohonk Indian Conference adopts a platform. Dr. Joseph Francis Fox, M.P., arrives in New York City.

The demands of Mr. Chapleau are creating much trouble in the Dominion Cabinet; a Ministerial crisis seems probable. Rioting occurs in Rio de Janeiro; President Fonseca is ill, and there are intrigues regarding the Presidency of Brazil. The funeral of the King of Wurtemberg takes place at Stuttgart. Henry M. Stanley leaves England for Australia.

Saturday, October 10.

Seven of the Mob that lynched the negro, Coe, in Omaha, are arrested and locked up; upon threats being made of liberating them they are released on bail. The U. S. transport, *Dispatch*, goes ashore off Assateague, Md., and is totally wrecked. The World's Fair directors ask Chicago for \$1,000,000. Raphael Pines dies in Baltimore at the age of 101 years.

The funeral of W. H. Smith, the Parliamentary leader, takes place; many prominent Government officials attend the memorial service in Westminster Abbey. Parnell's body is taken from Brighton to Dublin; crowds of people throng the railway stations en route. The Emperor's Liquor Bill meets decided opposition in the German Bundesrath and its consideration is postponed. Quiet is restored in Rio de Janeiro.

Sunday, October 11.

It is reported that the German Minister has concluded with our Government at Washington a Convention, whereby Germany will remove the duty from American grain, in return for the continued free admission of beet sugar into this country. Lake Superior navigation is seriously impeded by the sinking of a grain-laden barge across the canal at Sault Ste. Marie. Favorable weather for thrashing grain prevails in the Northwest. The Elgin, Joliet and Eastern Railway Company complete plans for an extensive harbor at Waukegan, Ill.

The funeral of Parnell takes place in Dublin; 40,000 people view the body; there is no disturbance. South American Republics begin preparations for representation at the World's Fair at Chicago.

Monday, October 12.

Ex-Governor Hobart B. Bigelow, of Connecticut, dies at New Haven, aged 57. The Methodist Ecumenical Council at Washington warmly discusses preachers and the press. The American Board of Commissioners of Foreign Missions meet at Pittsfield, Mass. One hundred and seventy-six persons are cited before the Grand Jury in Baltimore for violating the law against working and making sales on Sunday; much indignation prevails. Frost and snow are reported in New England and Northern New York. Frank Melbourne signs a contract to furnish rain in Northwestern Kansas during the next crop season, at 10 cents an acre; mass-meetings are being held to consider the project in other parts of the State. Robbers partially wreck a passenger train on the Central Pacific Railroad. Statistics compiled in the Barge Office in New York City show that 36,591 immigrants landed there during September. Tammany Hall makes its City and County nominations. The American Society of Railway Superintendents holds its twentieth annual meeting. Incoming steamships report severe storms during the passage. Yom Kippur, the Jewish Day of Atonement, is generally observed.

The Parnellite Members of Parliament issue a manifesto declaring hostility to the McCarthyites. A revolutionary uprising in Montevideo is suppressed by troops, and several of the insurgents killed. A conspiracy against the life of the Czar is discovered in Kieff; many arrests are made. Charles J. Murphy, special representative of the Agricultural Department of the United States, arrives in Berlin; his instructions are to call the attention of the German Government to the value of Indian corn as a food product. The train carrying H. M. Stanley and party is wrecked near Brindisi, Italy; no one hurt. It is reported from Montreal that an attempt has been made upon the life of Premier Mercier.

Tuesday, October 13.

Much damage is done by the storm along the New Jersey coast. The Methodist Ecumenical Council discusses the work of the laity and of women in the Church. Henry Sanford is elected president of the Adams Express Company, to succeed John Hoey, deceased; Frederick Lovejoy succeeds the deposed vice-president, Clapp Spooner. Members of the Farmers' Alliance boycott the town of Ladonia, Texas, because the Town Council prohibits the running at large of stock in the corporate limits. Professor George F. James, of the University of Nashville, is appointed Lecturer on Literature in the University of Pennsylvania, and editor of *University Extension*, the official organ of the American Society. In New York City the County Democracy nominate a City and County ticket.

A heavy storm in the British Isles does much damage to shipping. China asks of Russia an explanation in regard to her intentions respecting the Pamir Expedition. It is announced that the Uruguayan revolt has been suppressed; fifty-two of the conspirators are under arrest.

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5. If a vocabulary word is variously pronounced, we give first the pronunciation we prefer; then, the pronunciation preferred by each of the other dictionaries.
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ABBREVIATIONS.

Effort is made to avoid the use of abbreviations as far as practicable under our space limitation, or to give them in such full form that they may be readily understood. A full list of the abbreviations employed will be presented in the Preface to the Dictionary. In the accompanying sample pages, [H. '90.] following an illustrative quotation indicates that the edition quoted from was published by Harper Brothers, in 1890; [H. & S. '83.] indicates that the edition quoted from was published by Hodder & Stoughton, in 1883; etc.

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The Burlington [Iowa] Gazette.

"The sample pages mark the greatest improvement over the editions of Webster, and the work cannot be placed on the market too soon to meet the requirements of people who use dictionaries."

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"This work is in the nature of something that has never before been attempted in this line, and that it will fully meet the claims made for it is guaranteed by the prospectus and sample pages."

The Daily Telegram, Richmond, Ind.

Its Utility and Accuracy Manifest.—"It will meet with a demand that is supplied by no other dictionary extant. Its utility is at once manifest, and with the eminent scholars engaged in its preparation, its accuracy cannot be doubted."

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Incomparably Superior to the Best of the Old Dictionaries.—"The sheets of your new 'Standard Dictionary,' so kindly sent me for criticism, I am examining with care, and will report results in a few days. The work is incomparably superior to the new Webster (The International), with which I have been comparing it."—D. S. Gregory, D.D., formerly President of the Lake Forest University, and Professor of the Mental Sciences in the University of Wooster, Ohio. [This opinion was written before Dr. Gregory was engaged upon the Dictionary.—Puns.]

The Plan for Treatment of Handcraft Terms of Great Advantage to Specification Writers.—"In writing specifications it is always desirable to employ trade terms when possible, but how is a man to know the trade terms unless he has been brought up in the trade, and it is manifestly impossible for a specification writer to have been up in all the trades. To know that a certain thing is wanted is to know something about it; and in cases such as mentioned you know where the thing is to be found, but do not know how to find its name."

R. D. O. Smith,

Secretary of the Dodge Mfg. Co., Mishawaka, Ind.

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Pittsburg, Pa.

"The Synonyms and Antonyms particularly please me. I like the plan and general appearance. . . —**Ex-Pres. JULIUS H. SEELYE**, Amherst College.
 "Your putting etymological derivatives at the end rather than at the beginning of each leading word, I like especially."—**REV. JOSEPH COOK**, Boston, Mass.
 "If the whole work keeps up to the grade of the sample pages, it cannot fail to stand alone as the dictionary for the people."—**Cleveland Gazette**, Cleveland, O.

THE OPINIONS OF CRITICS WHO HAVE SEEN THE PLAN AND PORTIONS OF THE WORK.

Prof. Skeat, Etymologist, of Cambridge University, England, Pleased and Surprised.

And Dr. Murray, of Oxford, Editor of the Celebrated New English Dictionary, Commends the Work.

Prof. W. C. WILKINSON, in a letter from England, writes:

"I showed Prof. Skeat the sample pages of 'The Standard Dictionary.' He looked them over with the evident interest of a practical lexicographer. . . . He approved the introduction of the phonetic element and the exhibition of the tentative scientific alphabet. He expressed the opinion that a spelling reform in the English language was certain to come in time, and declared his confidence in Prof. March as a man thoroughly qualified to preside over this department of the Dictionary. He expressly said that you might quote him as approving the phonetic feature of the Dictionary. . . . He was highly pleased with the plan of giving exact references for the literary quotations, and expressed surprise that it could be accomplished in so little space. The professor seemed pleased with the general look of the work.

"Dr. Murray, of Oxford University, expressly consents to be quoted publicly by you in testimony to the following points: (1) That the introduction of the phonetic element was a desirable recognition of the need of Reformed Spelling, and that Professor March's editorship of this department was everything that could be asked for; (2) that as a practical matter, in a popular dictionary, the 'order of usage' had the preponderance of reasons in its favor; (3) that the specimen pages of the Standard Dictionary had, on examination, appeared to him to be as well done as was practicable within the necessarily small compass of a single volume dictionary."

The Plan Admirable and Will Better Meet Existing Needs.

THEO. W. HUNT, Professor of Rhetoric and English Literature at Princeton, writes:

"I have examined carefully the prospectus and sample pages of 'The Standard Dictionary.' The plan is admirable and ought to meet with general acceptance. In a work of this kind, the scholars engaged on it are as important a factor as the plan itself. The cooperation of such scholars as March, Doremus, Newcomb, Harper, Balg, Harrison, etc., should ensure success. . . . Of the two dictionaries, the revision of Webster, and your work, your plan is the better one and will better meet existing needs. It has the great virtue of being unique and independent. Three or four of its features are especially commendable:

1. Placing definitions before etymologies.
2. Giving the preference to present meanings.
3. Reducing technicalities to a minimum.
4. Giving due emphasis to phonetic spelling.
5. Your treatment of quotations.

"These are all excellent features and are found no-

where else in such good form. You have also avoided the extreme, as I regard it, of excessive quotations, illustrations, and cyclopedic matter. I presume a clear explanation will be given of the phonetic alphabet, used in the pronunciation of words. [This will be given in the Preface to the Dictionary.—Editor.] It is a Dictionary that will meet the common needs of the people. The Century is a lexicographical luxury. Yours will be THE ENGLISH PEOPLE'S WORD BOOK. The best criticism, however, of your Dictionary that I can send you is an acceptance blank. I am advising my students to procure it."

A Searching Comparison with other Dictionaries by a Prominent Canadian Educator.

W. J. CARSON, Principal Teacher's Training School, London, Canada, writes:

"For some time the teachers of this city have been holding back from selecting a new dictionary until they could examine the sample pages of the Funk & Wagnalls 'Standard Dictionary.' I have now received and examined the sample pages, comparing them from a to abide with the corresponding portion of 'The International Webster' and 'Worcester.' The following is the result: The page of 'The Standard' is slightly larger than the page of 'The International' and a good deal larger than the page of 'Worcester.'

"The Standard contains about 230 words from a to abide. [The obsolescences, etc., are now removed to GLOSSARY IN APPENDIX; see sample page x.—Editor.]

"The International contains about 172 words from a to abide.

"The Standard has 17 illustrations from a to abide.

"The International has 6 illustrations from a to abide.

"Worcester has 4 illustrations from a to abide.

"The illustrations in The Standard are better than the illustrations of either The International or Worcester.

"Worcester is out of the race altogether.

"The Standard has clearer print than The International and of the same size.

"The Standard begins every proper name, and every word compounded from a proper name, and every proper adjective, with a capital letter, and every other word it begins with a small letter.

"The International begins every word with a capital letter.

"The Standard gives antonyms. The International does not give antonyms.

"The Standard uses the double hyphen to indicate the parts of compound words. The International uses no mark for such purpose.

"The Standard gives the author, book, chapter, and section or page, from which its quotations are taken. The International gives only the quotation and author.

"The definitions in the Standard I consider are better than the definitions in the International.

"The first three words I looked for in The International were not in it—one from 'Lully's Psychology,' one from Romanes' 'Origin of the Human Faculty,' one from an article in the Encyclopedia Britannica."

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The Innovations in the Direction of Improvement and Reformation.

U. S. Senator JOHN J. INGALLS, writes:

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In many particulars it is a decided improvement upon any of its predecessors; the order of definitions, the quotations, the etymology, the synonyms and antonyms, the illustrations of the correct use of the accompanying preposition, are new and valuable features."—**B. B. SNOW**, Superintendent of Schools, Auburn, N. Y.

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—**ALBERT S. COOK**, Professor of the English Language and Literature, Yale University.

The list price of the Dictionary when issued (this will not be before July, 1892), will be \$12.00, bound in a single volume; bound in two volumes, \$14.00. But to all who will sign and return the Acceptance Blank (see below), and make a payment of \$1.00, only \$7.00 will be charged, bound in single volume; \$9.00 bound in two volumes. One dollar extra discount to subscribers for "The Literary Digest."

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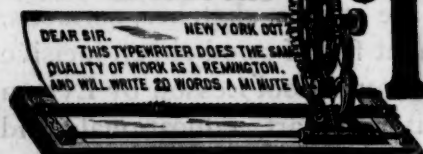
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